

MAY 20, 1944

AMERICA

DON LUIGI STURZO

Mario Einaudi

**THE CITY OF GOD
AND INALIENABLE RIGHTS**

R. W. Mulligan

**THE EDUCATION
OF A SOLDIER-TO-BE**

Brother Nathanael

RELIGIOUS ART AT DAYTON

Maurice Lavanoux

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A CATHOLIC REVIEW OF THE WEEK

VOLUME LXXI

15 CENTS

NUMBER

Five and Thirty

When he was 35 years old, John Jay was President of the Continental Congress. At 35, Madison was reporting the *Debates* in the Constitutional Convention. At the same age (but not, of course, in the same year) Hamilton was writing unforgettable articles for *The Federalist*. Burr was a U. S. Senator. Benedict Arnold at the age of 35, was a Brigadier, stopping the British drive at Champlain. Washington, when he was 35, was a member of the Virginia House, with Braddock twelve years behind him and the Revolution ten years ahead.

The circulation Department of AMERICA has been thumbing a dictionary of biography and figuring out what a few well-known Americans were doing just after they had passed their thirty-fifth birthdays. The department was not trying to prove anything—that famous men start young, for instance, or that greatness only comes with gray hairs. We were merely looking at some dates.

At the age of 35, one Jackson was a Supreme Court Judge in Tennessee, and the other was to wait two years before hearing himself called "Stone-wall." Grant, at 35, was an unsuccessful business man near St. Louis, and Custer started on an Indian expedition that ended later at the Little Big Horn.

At 35, Poe saw the publication of *The Raven*. Whitman was a Brooklyn journalist and was writing *Leaves of Grass*. Mark Twain finished *Innocents Abroad*. Stephen Foster moved to New York, with—as far as we can find out—his best songs already written.

Pulitzer bought the *World* when he was 35. Pullman invented the lower-berth cushions. Whistler was about to start work on *Portrait of My Mother*. Caruso had already sung five seasons at the Metropolitan.

At 35, Bryan made his Cross of Gold speech. Theodore Roosevelt was President—not of the United States, but of the New York Police Board. F.D.R. was midway in his seven-year job of Assistant Secretary of the Navy. And Thomas E. Dewey, completing his racket-busting assignment, was elected District Attorney.

The reason why the circulation Department happened to get interested in the thirty-fifth birthday of famous Americans is that AMERICA itself is celebrating its thirty-fifth birthday. This Review published its first issue in April, 1909.

And we are asking all our regular subscribers for a birthday gift. We are asking them to do two things.

1. To donate an AMERICA subscription to a friend.
2. To send us the name of another friend to whom we can try to sell a subscription by direct mail promotion.

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

MAY 20, 1944

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WHO'S WHO

DR. MARIO EINAUDI first became acquainted with Don Luigi Sturzo—whose fiftieth anniversary as a priest is being celebrated on May 19—as a boy in Italy, when his father served with Don Sturzo on a committee investigating local government problems. Dr. Einaudi, who taught at the University of Messina and at Harvard before taking up his present work as Professor of Government at Fordham University, honors the anniversary by an exposition of Don Sturzo's political principles and an account of his great, active work for sound democracy in Italy. . . . R. W. MULLIGAN, S.J., who wrote the scholarly articles on the fundamentals of democracy as propounded by Saint Thomas Aquinas (December 11, 1943) and Suarez (February 19, 1944), now presents the original doctor of Christian democracy, Saint Augustine. Mr. Mulligan teaches English to Army engineers at Detroit University. . . . BROTHER NATHANAEL, C.F.X., as Guidance Director at Cardinal Hayes High School, New York City, is specially qualified to discuss the gaps in American education revealed by induction tests for the armed services. The problem, as he sees it—of filling both the technical and moral gaps, both during the war and after—will interest all Americans. . . . REV. WILLIAM A. DONAGHY, S.J., formerly of the AMERICA staff, now continuing his theological studies at Auriesville, reports on the origin, staff and program of a great religious radio success. . . . PHILIP SIMONET explains why American war bonds are one of the most important investments today. . . . MAURICE LAVANOUX is Secretary of the Liturgical Arts Society and Managing Editor of its magazine, *Liturgical Arts*. His wide acquaintance with artists and movements in the field of religious art gives him special competence to appraise the remarkable exhibition he reports from Dayton.

COMMENT ON THE WEEK

Avery vs. U.S. The latest chapter in Montgomery-Ward's stubborn quarrel with organized labor and the War Labor Board came to a swift and confusing finish last week, and immediately a new chapter was started. While the Company's employees were voting in Chicago to determine whether the United Mail Order, Warehouse and Retail Employees (CIO) would continue to represent them, President Roosevelt told his Tuesday press conference in Washington that, because the press and radio had inadequately explained the law under which the Government had seized the mail-order house, people had been seeing things under the bed. (The press hotly denied this.) As soon as the election was over, he intimated, Government possession of Ward's Chicago properties would be terminated. At seven o'clock Tuesday evening this was done. Later the same night, the National Labor Relations Board announced that the union had easily won representational rights, 2,440 ballots having been cast in favor of embattled Local 20, 1,593 against. The next day in Federal Court, Judge William H. Holly, without ruling on the legality of the Government's seizure, dropped the injunction litigation begun by Attorney General Biddle. In view of Tuesday's events, the Judge "considered the case dismissed." (Later he ruled that the dismissal was without prejudice, i.e. the Government may reopen the same case.) Taking issue with President Roosevelt's statement that the election would settle the issue, Sewell Avery, Chairman of Montgomery Ward, promptly claimed a victory and announced that the Company would not continue the old contract with the union pending negotiation of a new contract. "The vote," he said, "gives the union bargaining rights, but there is nothing to bargain for." Samuel Wolchok, head of the CIO Union, replied that the case would soon be back in the War Labor Board's lap. Meanwhile, WLB voted unanimously to refer the labor dispute at the Hummer Manufacturing Co., a Ward subsidiary in Springfield, Illinois, to the President. What *Life* Magazine described as Mr. Avery's "synthetic martyrdom," seemed destined to become the real thing. Engaged in war production, the Hummer plant clearly falls under the provisions of the Smith-Connally Act.

Unanswered Questions. As a result of these developments, one fact admitted of no further debate: the CIO union, as its leaders claimed and as Mr. Avery denied, represents a majority of Ward's employees. Under the law of the land, the Company is bound to bargain with it. But all the other questions which had been raised in the course of the dispute remained hanging in the air. Did the Government have the power to seize the Ward prop-

erties under the War Labor Disputes Act? That Act gives the President power to take over "any plant, mine or facility equipped for manufacture, production or mining of any articles or materials required for the war effort." Is a company exclusively engaged in distribution, however essential to the war effort, included under this heading? What about the contention of William H. Davis, WLB Chairman, that Section Seven of the Smith-Connally Act gave his agency jurisdiction in the Ward case because it authorizes WLB to decide any dispute "which may lead to substantial interference with the war effort"? The relation of the dispute to the war effort, therefore, is the determining point, not the nature of the business in which the dispute occurs. Then, if the President had no authority under the War Labor Disputes Act to seize Wards, did he have such authority under his admittedly sweeping war powers, as Attorney General Biddle argued? And why did Sewell Avery, who spent \$400,000 to advertise his objection to a WLB ruling in 1942, only to submit finally under protest after a Presidential order, choose to force a showdown at this critical time when our soldiers are poised to invade *Festung Europa*? Is this the first move in a campaign, sponsored by a few powerful employers, to weaken WLB and put an end to maintenance-of-membership awards? Or, as some observers have suggested, was Mr. Avery's defiance designed mainly for political purposes in an election year? Some of these questions may be answered in the course of the Senate and House investigations of the mess at Montgomery Ward.

Health Plans. Examinations and rejections by draft boards have centered much attention on the health of the country. A recent survey indicated that more than sixty per cent of our people think that something should be done to bring medical care nearer the reach of the ordinary American purse. Mayor LaGuardia of New York recently made a good point when he stated that in New York City, "the very rich and the very poor can get the best medical and surgical care in the world," but the many wage-earners in the middle income brackets are often plunged into debt because of medical expenses. The Murray-Wagner-Dingle Bill with its compulsory national health-insurance plan is one effort, though not the only one or the most popular, to meet the problem. According to the same survey, ninety-one per cent of the doctors of the country are opposed to the Bill, and only twenty-four per cent of those questioned expressed themselves as wholly in favor of it. It would be unfortunate indeed if discussion of the bill should be so lost on controversial bypaths that the main issue, medical care at a reasonable cost, should be for-

gotten. The Government, the community, the medical societies all seem agreed that there is much room for improvement. All sincerely desire improvement. All should be willing to cooperate in formulating and carrying out the necessary plans.

A Case In Point. Recently in New York two separate plans for pre-paid medical care have been prepared, one by the Mayor of New York City, the other by the house of delegates of the State Medical Society. "The aim of the two plans," according to an editorial in the New York *Herald Tribune*, "is the same: to afford an opportunity to people of the low- and middle-income groups to pay for medical care, while they are working and healthy." The Mayor's plan is designed to cover every type of medical care, preventive and curative, general and specialized, and "every kind of operation from fixing up a cut finger to the most delicate brain operation." The doctors' plan will "provide for the payment of doctors' bills resulting from so-called catastrophic illnesses, such as surgical and obstetrical care and illnesses requiring prolonged hospitalization." Eventually it is the hope of the doctors that "all medical services can be included." The Mayor's plan will include all persons earning up to \$5,000 a year. The Doctors' plan would limit the benefits to be offered to those earning over \$2,500 a year. In the Mayor's plan, at least half the insurance would be paid by the employer. The doctors' plan puts the entire cost on the individual subscriber. Obviously, there are clear-cut differences in these two plans. There need not be hostility. Now, if the Mayor and the State Medical Society would come together, pool their plans, strike compromises and agree on a mutually satisfactory plan, they would give to the entire country an example of progressive cooperation in this difficult field that would be of greater value even than their respective plans.

Finland's Shrine in Rome. Amid the great news of the war, one humble item of peace passed unnoticed. Though it was originally an entirely Catholic country, whither the heresies of John Huss and Wyclif never penetrated, Finland was so effectively robbed of its ancient Faith during the Protestant Reformation that Rome, as the center of Christendom, has heard or seen little of this land of lakes and forests during many centuries. While other nations, even those predominantly non-Catholic, have had their national shrines in the Eternal City, Finland went unrepresented. On the feast of Finland's independence, however, December 6, 1943, a solemn celebration was held by the Father General of the Dominican Order, with the assistance of other prelates, at Finland's recently acquired chapel in the historic Church of Santa Maria sopra Minerva, in Rome. Envoys of the various northern countries were present. A Papal Nuncio was not long since appointed for Helsinki. In the meanwhile, Finland's desperate situation continues, while prayers are offered by her handful of Catholic people in the homeland and in the Finnish shrine in Rome. Catholics in this country can sure-

ly find a place in their prayers for the people of a country whose dearest aim now is to preserve the heritage of a Christian past.

Reconciliation Fails. In a pungent, colorful missive to President William Green, John L. Lewis withdrew last week the application of the United Mine Workers for re-admission to the AFL. He also asked for the instant return of a check for \$60,000, payable to the AFL, which he handed over just one year ago when the Miners decided to return to the "House of Labor." Mr. Lewis' action was provoked by the recent decision of the AFL Executive Board not to admit the Prodigal until certain jurisdictional problems, created by UMW's catch-all District 50, had been solved to the satisfaction of sundry AFL affiliates. The Miners' Chieftain fought to have his powerful union readmitted "as is"; but the "Elderly Statesmen" of the AFL insisted that it must come in "as was," i.e., with the jurisdiction the Miners had when they broke away in 1936 to found the CIO. According to the talk in labor circles, Mr. Lewis at one time was willing to accept a compromise whereby District 50 would relinquish all its extra-curricular activities except those in the chemical industry. But the AFL refused to budge. In his bridge-burning letter, Mr. Lewis made merry with this scruple and accused the AFL, in a toothsome mouthful, of mumbling "fearsome incantations over the fallacious and hoary question of jurisdictional rights." The real reason, he asserted, for rejecting his bid for unity was pressure from the Administration in Washington. This charge President Green, with calm dignity, refused to discuss. For a while, at least, Mr. Lewis will play a lone hand, but what that hand is likely to be, no prudent man would venture to guess.

Patton and God. General Patton first shocked the world by striking a sick soldier. In the heat of a hard campaign, that action might perhaps have been excusable. Under less trying circumstances, most of us have at some time or other lashed out unfairly even at those we love. More recently, General Patton made a speech. It was a silly speech, calling on the Big Three to rule the world. Brighter men than Patton have thought and said the same thing. And there is something in military might, especially victorious military might, that tends to inflate the militarist with an overweening sense of the power of arms and a contempt of all that is not brute force. Perhaps, on those grounds, General Patton might again be excused, though, as Representative Sol Bloom suggests, it might be more wholesome and more efficient to "let God rule the world." With all charity, however, there is still one more thing that we find hard to excuse—Patton's concept of his duty as a soldier, and presumably his concept of every American soldier's duty "to send as many Germans and Japs as possible to hell." Now, that is really assuming the powers of God. "Judgment is mine," saith the Lord, and Christ died on the Cross to save Germans and Japs, Americans and English and Russians from hell. Perhaps the General does not believe in hell. At

any rate we doubt if many of our American soldiers have such a low concept of their mission as soldiers. Certainly such was not the concept of the young aviator who wrote *To a Fallen Foe*: "I killed you. . . . As my trigger finger pressed, I loved you. May you find Eternal Rest."

Catholic Lay Leader. It came up again in the press the other day, that always irritating and sometimes embarrassing term, prominent Catholic lay leader. The ingredients of prominent Catholic lay leadership, according to general press usage, seem to be: 1) prominent position, financial, social or political; 2) ability or willingness to make speeches; 3) profession of said leader that "I am a good Catholic." On the face of it, that last statement is self-condemnatory. No Saint ever spoke of himself as a "good Catholic." Rather the Saints seemed to be strenuously occupied in convincing people that they were "miserable sinners." Once we admit that we are "miserable sinners," it is true that the most miserable of us are prominent Catholics. Fortunately or unfortunately, because we are Catholics, we are prominent. With a charming lack of logic, the world insists on judging the Church and even Christ by the words and actions of the very least of us. There is nothing left for us but to accept the logic of this lack of logic and to realize very keenly and very humbly that we have the reputation of Christ in our keeping. With the reputation of Christ, the spread of His Kingdom depends on our thinking, our disposition, our living. A realization of that profoundly disturbing and profoundly inspiring fact would make all Catholics leaders; and the press might well dispense with the term prominent Catholic lay leader. It would simply refer to every Catholic as a Catholic.

Clergy Supply. Pointing out that they are in full accord with the "major premise" of the protest made recently by twenty-three Protestant ministers against modification of the Selective Service Act to cancel deferment of pre-theological students, both the Military Ordinariate and the N.C.W.C. have disagreed on two points. The "major premise" is that it is very unwise to curtail the supply of clergymen. The two points of disagreement were: the contemplated change is not discriminatory in favor of Catholic pre-theological students, because "more than half the students for the Catholic priesthood would be affected," since only twenty-three of the 107 Catholic dioceses have junior seminaries. Second, it was implied in the ministers' protest that "private schools were in some manner undemocratic." This, of course, is refuted. Msgr. Ready, General Secretary of the N.C.W.C., pointing out that that body's Administrative Board has for the last three years been advocating deferment for all students for the ministry, expresses regret that the Protestant bodies did not register their "full concern" back in 1940. He is optimistic, however, since "Selective Service officials have been most understanding in the problem." He is confident that "the matter will be quickly settled." To that we append a hearty amen.

UNDERSCORINGS

RELIGIOUS *News Service* reports an appeal made to all belligerent countries by *Osservatore Romano*, the official Vatican newspaper, to relax blockade restrictions and permit the shipment of medicine and food into occupied countries. The paper calls the blockades, which affect whole nations, more inhuman than aerial warfare, seeing that in air attacks persons are killed by bombs dropped at random and in error, while blockades are consciously directed against the populations.

► His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has written a letter of warm approval to the directors of the Summer School for Catholic Action. He said that their "discussion of vital problems of Catholic life are productive of great good, in forming the disciples who in turn spread the work and word of Christ throughout the nation."

► Ten rectors of important Italian universities are reported by N.C.W.C. *News Service* to have been dismissed from office in the Nazi-occupied section of Italy. The universities involved are those of Bologna, Florence, Genoa, Milan, Pavia, Pisa, Padua, Turin, Trieste and Venice.

► Belgium continues to show a persistent hostility to Nazi doctrine. Cardinal Van Roey, Primate of Belgium, in a widely noticed letter to Cardinal Segura of Toledo in Spain, defends his condemnation of the Nazi philosophy. After recalling that the Belgian Bishops in 1936 considered the Spanish War as a fight for Christian civilization against materialistic and atheistic Communism, he explains that the Bishops, in giving advice to the faithful concerning present events, are not exceeding their spiritual mission, which is to ensure respect for the rights of the Church and the salvation of souls. Among pro-Nazi papers in Belgium the letter caused considerable indignation. Meantime Nazis there have tried to force priests to bury Belgian volunteers killed while fighting in the German Army. The Bishops steadfastly refuse permission to administer the Sacraments to those who appear at services in Nazi uniforms.

► A unique story from the *Catholic Times* of London tells of the welcome given in Russia to priests of Italian forces fighting there. Deprived of the Mass for so many years, Russians flocked to military services whenever they could do so. During their leisure time the Chaplains became missionaries. At Dneiperpetrovsk a mission was given and 5,000 Russians received the Sacraments. At Khar'kov similar events took place.

► On Guadalcanal the Chaplain on duty, Father Robert Cronin of Glen Falls, New York, observed Mother's Day by celebrating Masses at two large Marine camps and hundreds of Marines received the Sacraments.

► The Labor Code of Costa Rica, social legislation inspired by Christian postulates, lately received public praise from the Bishop of St. Augustine, Most Rev. Joseph P. Hurley, and the Vicar Apostolic of Bluefields, Nicaragua, Most Rev. Matthew Niedhammer.

THE NATION AT WAR

DURING the week ending May 8, the principal fighting has been the air war over western Europe. It has surpassed in intensity any previous air operations. The Allied air fleets, which are mostly British and American, have been dropping some 3,000 tons of bombs a day.

The destruction caused by such terrific bombings has been great indeed. Not only have military objectives been destroyed or damaged, but many lives have been incidentally lost. It is hoped that the result will be a reduction in the final balance of lives lost. This would be brought about if the intense preliminary bombing results in smaller casualty lists of Allied soldiers, after the long threatened invasion of Europe commences.

To save Allied lives, the present air war seeks to prevent the enemy from manufacturing war matériel by obliterating his factories. It endeavors to level his fortifications, so far as these can be discovered. It attempts, by blocking railroads and roads, to make it difficult or impossible for enemy troops to be moved around promptly.

If these objectives are accomplished, and many believe they will be, the task and danger of the invasion forces will be materially lightened.

Recent Russian communiqués report no important change in the front. This is true, but fighting has not by any means ceased.

The Russians are vigorously laying siege to Sevastopol. The Axis garrison, of German and Rumanian troops, managed to get back into that fortress, following their defeat which caused them to lose the rest of the Crimea.*

A vigorous campaign is being fought in the south part of Bessarabia and of Moldavia. In places the Russians are attacking; elsewhere the Axis is. In Bucovina and north thereof the Axis is on the offensive in several places.

Axis attacks are now being made in a cautious manner. They have not gained much ground. Their main purpose is to wear out the Russians by forcing them to fight under circumstances not favorable to them. The object is to cause the Russians to lose proportionately more men than the Axis. The Axis must believe that they are accomplishing something in this direction, otherwise they would not continue attacking.

In north Russia, fighting is at a minimum. The explanation is that owing to melting snows the streams are swollen and the roads quagmires. Moscow states the country should be dried out by the end of this month. Important operations may then be renewed.

On the Burma frontier, both Japanese and the Allies have made gains. In Manipur, the British seem to have stopped the Jap invasion. However it is expected that it will take some time to drive the Japs back again into Burma, whence they came.

Near the sea coast, in Arakan, the Japanese have gained slightly. In north Burma, the American-trained Chinese troops are doing very well.

COL. CONRAD H. LANZA

*[Sevastopol fell May 10.—EDITOR]

WASHINGTON FRONT

WHILE waiting breathlessly for D-day, the beginning of the Great Offensive, Washington settled into the doldrums again. Somewhat languidly, it watched the beginning of the anti-poll-tax debate. Theoretically, Senator Mead of New York had charge of the bill, which had already passed the House, but it was immediately taken over by the Southern filibusterers, with whom it was expected to remain until its death. The supporters of the bill had only the hope that the agitation would induce some States to repeal their poll-tax laws, and that thus some good would come of it.

The War Labor Board was again saved by the result of the election in Montgomery Ward which the CIO union won by 3 to 2. Washington, however, expects a further fight out there when the bargaining begins again over the question of the maintenance-of-membership clause. But it is regarded as certain that the Administration will order WLB to stick to its guns on this point, since it considers that compromise one of its best war triumphs. Besides, the policy is imbedded so deeply in a hundred industries that its abandonment now would disrupt the war effort seriously.

Washington is watching with some curiosity and some apprehension the formation in New York of the American equivalent of the Moscow Free Germany movement. It is not generally known that this movement exists in nearly every South-American country, with Mexico City as headquarters and the Russian Embassy there as the central direction. The United States group has taken the innocuous name of Council for a Democratic Germany, but the sponsors of it leave no doubt in observers' minds that the movement here is identical with the world-wide chain of Free Germany societies. It makes a special appeal to Pan-German-minded exiles, but the Communist party expects to do all the wagging of the tail. The names of some of the "innocents" in the group caused not a little eyebrow-raising in Washington.

Moscow is making our diplomats run around in circles in more ways than one. The case of Father Orlemanski was typical, though it had been known for some time that he was a front for a Communist Polish organization. The latest gyration from Moscow is the coming agreement with Mikhailovich in Yugoslavia, apparently on the usual ground that that doughty warrior is on the outs with us and Britain. It has been published that it was Mikhailovich who did the wooing, but I am assured that it was the other way around. No news yet that De Valera has been approached, but it looks to me like a pretty good bet.

It would not be surprising if the Supreme Court makes the headlines again before it adjourns for the summer. The crisis in that venerable body is approaching a head, according to the signs. When it comes, it will revolve around the doctrine of *stare decisis*, or following precedent, which the Court has been abandoning. Justice Jackson's defense in a recent speech is considered significant.

WILFRID PARSONS

DON STURZO'S FIFTY YEARS OF WORK FOR GOD AND ITALY

MARIO EINAUDI

THERE are several good reasons why the 19th of May, 1944—the day on which Don Luigi Sturzo will celebrate the fiftieth anniversary of his priesthood—will not go unobserved.

For on that day Don Sturzo's friends throughout the world will not only pay homage to a priest who has been one of the great ornaments of his Church in modern times. They will see in him a political thinker whose contributions to sociological theory have been acknowledged on all sides. They will find in him the embodiment of one of the most powerful forces of that Italian democratic tradition the existence of which is all too often denied. They will, finally, recognize him as the accepted moral leader of one of Italy's greatest political parties of today and, with Italy on the threshold of fundamental political developments, as one of the men who through their counsel can do most to help his country find the way to a new and sounder democratic path.

My first contact with Don Sturzo was an indirect one, through my father who, in the period after World War I, had been appointed with him to a committee of inquiry into local government problems. Here was one of Don Sturzo's outstanding traits; his recognition of the fact that only by accepting specific responsibilities in the administration of the infinite variety of public and private instruments devised by man to make the life of the community possible, could a better political life be achieved. Ever since 1899 Don Sturzo had played this active role—as municipal councillor and mayor of his native town of Caltagirone in Sicily; as member of the Provincial Assembly of Catania and Vice President of the national association of all Italian communes.

It was in these local community fields that the forces of centralization and of local autonomy fought their battles and where the clever manipulations of Giolitti—not a tyrant, but a man not fully convinced of the value of carrying democratic processes down to the smallest and poorest village of the South—met the increasing resistance of those who, like Don Sturzo, were aware of the need for a healthy and independent political activity by the people through their municipal and provincial institutions.

This close participation in public affairs developed in Don Sturzo a grasp of political and administrative problems such as few had, and brought into sharp relief his native ability to get along with

men of different political views. To those who know this twenty-year period of indefatigable activity which preceded the founding, in January 1919, of the Italian Popular Party, that event will not appear as a startling phenomenon, just the result of the exceptional conditions prevailing after the close of the war. Rather, it will appear in its true light, as the crowning achievement of a lifetime of hard work.

For twenty discouraging years Don Sturzo had been the only Catholic leader to maintain close and continuous relationships with leaders of all other parties. Constantly on the move, a participant in all significant political and technical meetings, whether concerned with land reclamation, woman suffrage or local government; a speaker whose impressive addresses are still remembered today as a memorable experience by all who listened to them; he met all political forces at the level most effective for concrete political action. That meant talking a political language which was common to all, a willingness to understand the other fellow's point of view, while never losing sight of the goal, which was the strengthening of true democratic institutions in Italy and never compromising the principles of Christian Democracy.

These principles, as first expounded in 1900 by Italy's Christian Democrats, included demands for universal suffrage for both men and women, legal recognition of trade unions, progressive taxation, proportional representation, certain measures of gradual agrarian reform and a policy of freedom in the educational field. This was a strictly political program, which revealed the intention of creating a movement free of ecclesiastical ties while aimed at the formation of a democracy inspired by Christian ideals.

The subsequent influence in Italy of the Christian Democratic movement, which very soon rejected what Don Sturzo calls the entirely inadequate traditionalist approach of Vogelsang's and De Mun's corporativism, was largely based on a great number of workers' syndicates which later were joined together in the Italian Confederation of Workers. This syndicalist base, buttressed by peasants' cooperatives and credit institutions, has remained throughout one of the most notable sources of strength of the political movement led by Don Sturzo. The continued maintenance today of that base constitutes the most effective move in defense of really free trade unionism in Italy,

as opposed to those tendencies which, favoring a compulsory and united trade unionist structure, reveal an unwillingness to throw wholly overboard the despotic and crushing dead weight of Fascist corporativism.

The specious plea advanced by the upholders of a united syndicalist front, that only in this way can the interests of the working classes be safeguarded, ignores the very substantial historical reasons which are back of the demand for multiple syndicalist associations—the threat to individual freedom represented by the survival of the compulsory and universal features of Fascist corporativism, even if softened by the presumed democratic practices which would inspire and guide the new syndicates. It ignores, too, the fact that in the past the Socialist Confederation of Labor and the Christian-Democratic Confederation of Workers did actually agree on a common platform of action nine times out of ten, whenever the protection of the real interests of labor was at stake.

The founding, in 1919, of the Popular Party represented for Italy a very important step towards a more stable political system. For, just as without representative institutions freedom does not exist, so without organized political parties those representative institutions cannot function. Unquestionably, one of the major weaknesses of the Italian political system before 1922 was the lack of organized political parties with clear and definite programs.

The Popular Party was the second party, in this sense, to be created in Italy, the Socialist being the first; and what to many, between 1919 and 1922, looked sometimes like stubbornness and personal vindictiveness on the part of Don Sturzo, as in the case of the Party's relationship with Giolitti, today appears as a necessary defense of the position and the principles of a party which had recognized that personal deals, combinations and reliance on men rather than on ideas are fatal to the liberties of a country.

Italy needs today, more than ever before in its history, this spirit. Of personal government Italy has had enough. A strong party structure is imperative, accompanied by a willingness to work together for the common good. There are indications that current developments in Italy are in the right direction, and the contribution of the reborn Christian Democratic Party to the establishment of a vital constitutional democracy can be of a decisive nature.

There is a great freshness and modernity in the other basic political concepts of Don Sturzo, even though they have remained unchanged in their essence over the past fifty years. Where men endowed with less sturdy minds, and more susceptible to the circumambient blandishments, have yielded completely to the passing fashion of the hour and have gone all the way from laissez-faire to collectivism, even when the peril to human liberties represented by total collectivism had been conclusively demonstrated by our recent historic experience, Don Sturzo has remained steadfast in asserting those political and economic safeguards

which alone can guarantee the liberty and dignity of man. As against rigid solutions inspired by doctrinal obsession, Don Sturzo will be found supporting the variety of economic solutions which the diversity of economic problems will require. Private property in the first place, cooperative undertakings in the second place, well defined government intervention when necessary to check the monopolistic excesses which prevail in our modern economy.

Slogans hold little attraction for Don Sturzo, and no one better than he realizes the terrible complexity of the issues concealed behind such simple words as "agrarian reform." Agrarian reform is not primarily a juridical concept but represents the sum total of the efforts undertaken by the peasants themselves, their associations, the local bodies and the national government to bring about increased production, increased welfare and a stronger and more direct link of the peasant with the land he cultivates. Writing in *Foreign Affairs* (April 1943), Don Sturzo said:

To give the land to the peasants does not mean to impoverish one class in order to enrich another, or to break up large estates (where they still exist), as was done in the past, without regard to the elementary needs of an agrarian economy. The process is a complex one, involving a real attempt at internal colonization.

The ever-present emphasis in Don Sturzo's thought on local self-government and administrative decentralization must be considered today as prophetic insight. Today there is a keen realization of the disastrous consequences of letting an all-powerful central government manipulate at will the life of a nation though its complete control of those instrumentalities of government which, in a thousand villages and cities, regulate the daily occurrences and the small, yet vital, aspects of the activities of a people.

It is only when we understand the dangers inherent in these tendencies that we can begin to fight them. Thirty years ago, in Italy, these dangers were not realized and too many people were inclined to dismiss lightly the encroachments of government on the independence of local bodies. Today, Italy must realize that the first requirement for a better future lies in the jealous and uncompromising claim of the people to share in the decisions which affect them. The new democratic Italy must start with a revitalized communal and regional life which, while not representing a denial of the legitimate and wide sphere of activity of the national government, will nevertheless constitute the best political training-ground for the Italian people.

If today a good many persons consider Don Sturzo as Italy's greatest political figure, it is because they realize the deep source of his democratic beliefs, the wisdom and rightness of his political views, the validity of his political solutions, and the humanity and broadness of his spirit which, transcending mere partisanship, could rally the country to the supreme effort of economic and political reconstruction which it must undertake in order to live again.

SAINT AUGUSTINE'S "CITY OF GOD" AND MAN'S INALIENABLE RIGHTS

R. W. MULLIGAN

THE balance of power that had ruled Europe was gone. While the Pope looked to the West for aid, the Goths swept over Europe and poured down into Rome to pillage the Holy City. Almost all of Europe lay in agony under the weight of seemingly invincible Gothic arms. Even in countries free from Goth occupation there was unrest, dissatisfaction. Labor was quarreling with ownership. Morality was breaking down. While men at the front were turning to God, too many at home were turning away.

This was Europe of 413 A.D., but between Europe then and Europe now almost the only difference seems to be the date.

In the fifth century, however, there lived a great and saintly man who viewed the crash of Roman culture with no Spenglerian satisfaction—Saint Augustine of Hippo. Although the vast political, juridical and social organization that had ruled the western world seemed to be gone forever, he did not doubt that a new and better one could be built. He knew that Rome had not fallen because of enemies without but because of enemies within; so he set out to define the broad principles that could stabilize a Christian society. The result was his great work, *The City of God*.

One of the first things that struck the Saint was the growing unrest among the poor. He himself saw with mounting anger the huge fortunes of the wealthy existing side by side with the indescribable squalor of the poor; and so bitter were his attacks on those who had amassed great wealth at the expense of labor that not a few modern Communists have hailed him as a "fellow traveler." But the Saint was no Communist; he was merely a Christian, keenly conscious of what a Man has made of men.

As Etienne Gilson notes, Saint Augustine always considered "the moral life as bound up with the social life." The Saint continually stressed the fact that for the ordinary man self-perfection lies largely in faithfully discharging his duties towards others. Self-improvement is geared to social justice. Society is not, the Saint repeats again and again, a loosely organized group of individuals, each having purely personal goals to reach. Society is organic—a natural union of individuals bound closely together by the common goal of providing and distributing goods in such a way that all may have enough to lead a full and moral life.

Nothing brings out the social consciousness of

Saint Augustine quite so clearly as does his teaching on property. The Saint does not deny the right to possess property; what he emphatically denies is the right to monopolize it. The right of private property, he teaches, has a *social* as well as a personal aspect. "*Male . . . possidet qui male utitur*" (ownership becomes evil when abused). The wealth of a nation is not reserved for the few fortunate in their capital and "connections." And it is unjust that a comparatively small group of individuals (persons or corporations) should concentrate a nation's wealth in their hands to such an extent that the great majority become propertyless and have to live in constant economic insecurity. The state must see that this condition does not exist.

The radical social teaching of Saint Augustine did not spring from the thin soil of humanitarianism. It had its roots deep in Christianity. It was while reflecting on the fact that all men have been made in the likeness of God that he proclaimed: "All men are naturally equal." And he added without hesitation: "Some, because of their pride, strive for power and glory. This urge to dominate others is a vice."

Strange to say, the Saint did not condemn the system of slavery, which still lingered on in the western Christian world as an awkward and embarrassing heirloom of ancient Greco-Roman culture. But he insisted that the rights of slaves be respected, and swept away with contempt the argument of natural inequality that had been used for centuries as an excuse for slavery by bluntly denying that any man is a slave by nature. If Saint Augustine did not see that the logical consequence of his own argument was the total abolition of slavery, his successors did.

The theological tone of Saint Augustine's writings may sound irritating to the ears of many moderns. But the fact remains that the Saint's insistence that man's ultimate destiny is some day to be with God is one of the earliest proclamations in western European history of man's inalienable rights. For this supernatural truth, the Saint saw, means that men have an inherent duty to achieve an end that transcends the state. And this duty brings rights—undeniable rights to all the means necessary for that end. Since the duty is prior to human law, it is outside of human law. The state cannot interfere.

This was certainly the first time in history that a great *philosopher* had definitely acknowledged

rights that could not be taken away by the state. Plato and Aristotle, sublime though their writings may be, ultimately left the individual completely subordinate to the state. True, the Roman Stoics had given some protection to the citizen with their rudimentary ideas of natural law. But they failed to arrive at the notion of inalienable rights which Saint Augustine, aided by Faith, was easily able to achieve.

Consequently, the legal tradition of rights in the western world has stemmed largely from Saint Augustine's thought. It cannot be explained as an outgrowth of Greek and Roman thought, often as that has been tried. On the other hand, as a distinguished political thinker has written: "Some of the most fundamental principles underlying our institutions, legal and political, cannot be understood without a correct appreciation of their meaning as originally defined by Saint Augustine."

Saint Augustine had, however, no intention of transforming the world into a "theological and organized Kingdom of Heaven," as H. G. Wells with his usual vivacious inaccuracy has maintained. The Saint was too hardheaded for that. Whatever other ideas he might have developed from Plato, he had no illusions that men would be happy when kings were priests and priests kings. While the Saint would have agreed with Leo XIII that "no better way has been devised for building up and ruling the state than that which is the necessary outgrowth of the teachings of the Gospel," he never cherished rosy but unrealistic pictures of the Pope ruling politically over western civilization. To him the Church and the state were two spheres of activity. In fact, *The City of God* is largely an elaborate commentary on Christ's command to "Render unto Caesar the things that are Caesar's, unto God the things that are God's."

For Saint Augustine's prime principle—that man's destiny is spiritual—was not only a proclamation of man's inalienable rights, but was as well a declaration of the distinction that exists between the state and the Church. "The former," the Saint pointed out, "aims only at peace among men by ordering their relations with one another; the end of the latter is eternal peace with God."

This distinction between the functions of the temporal and the spiritual power was an important contribution to political thought. It was to be an invaluable aid to Bellarmine and Suarez in their fight against those political theorists of the Reformation, like James I and Hobbes, who modified Saint Augustine's concept for the sake of "political unity" and tried to organize religion into a department of state. It is equally important today to political thinkers combating totalitarian philosophies which leave the powers of the state unrestricted and absolute. For it draws a line beyond which the state may not go.

Anticipating the objections of Rousseau and Hobbes that a "divided allegiance" to Church and state brings internal weakness and national disunity, Saint Augustine angrily replied:

Let those who say that the doctrine of Christ is incompatible with the state's well-being give us an

army of soldiers such as the doctrine of Christ requires them to be. Let them give us such citizens, such husbands and wives, such parents and children . . . as the Christian religion has taught that men should be, and then let them dare to say that it is adverse to the state's being! They will be forced to confess that this doctrine, were it obeyed, would be the salvation of every commonwealth.

The close connection between the Christian thought of Saint Augustine and the political concepts that prevail in modern western Europe has been strikingly analyzed by the eminent English scholar, Dr. Michael B. Foster. After commenting on the contributions that the Saint has made to personal freedom, he notes the dilemma in which the modern democratic theory—which has tried to get along without Christianity—now finds itself. It has rejected Christianity in order to be "free" but it finds it cannot be free without Christianity.

In matters of morals and conduct [Dr. Foster writes] the nineteenth century was "living on Christian capital." When the capital has been exhausted, the two-fold question will be decided: whether the individual can bear the responsibility of private judgment which is really private in the sense that it is destitute of guidance by authority higher than itself; and whether the "earthly city" can be excluded permanently from encroaching on the sphere which is filled by nothing else.

This is a warning, however, that should be ominous not only to non-Christians but to those millions of "Christians" as well who lack any real agreement on the serious moral questions that face our civilization. At a time when those who claim to be guided by "God alone" are seriously split among themselves on issues that can make or break our culture, the state may with a show of reason question the right of these individual but sharply differing consciences to curtail its power in any sphere.

For Saint Augustine there was no problem. While he respected the individual conscience and acknowledged its ability to achieve some notion of its supra-national destiny, he recognized the limitations of the human mind in its pursuit of truth. "Owing to the mind's proneness to fall into error," he writes, "this very pursuit of knowledge may be a snare to him unless he has a Divine Master, whom he may obey without misgiving, and who may at the same time give him such help as to preserve his own freedom."

And for Augustine the voice of God was the voice of the Vicar of Christ in Rome (more than one modern non-Catholic critic has called the Saint "The Father of the Papacy"). It was here that he turned for guidance. But for those millions who refuse to recognize the authority of Rome, the problem of how isolated individuals with individual opinions can successfully confront state encroachment still remains. Fortunately, however, large numbers of non-Catholics have sensed the weakness of their position and, during the past few years, have made serious attempts to achieve some dogmatic solidarity. But much remains to be done.

Remote then as Saint Augustine is from our day, his influence on our thought has been tremendous. "Literally incalculable," declared the late Dr. Figgis, "has been his influence in molding the mind of

Western Europe. So deeply has it entered into our life that it is not possible to say where his influence begins and where it ends." There can be no better time to re-examine the social thought of the Saint (whose world was so much like our own) than now—when the mind of western civilization sees with dismay that it is losing grasp on the ideals and values for which it has always fought and is now fighting.

THE EDUCATION OF A SOLDIER-TO-BE

BROTHER NATHANAEL, C.F.X.

IN both its local and its national aspect, our system of Catholic secondary schools—ever conservative in philosophy and traditionally reluctant to go all out in the experimental phases of education—has developed and maintained a palpable unity in aim and content and method. Since the Catholic system is served almost entirely by Religious—an itinerant kind of people—regional differences have always tended to level off, until we, of all educators in this great land, can present most adequately a definite body of instruction.

When, therefore, the rash of pre-induction fevers swept the country more than two years ago, and frantic appeals were made to plug lacunas in the fields of mathematics and science, made painfully evident by study of pre-aviation needs, of all educational faces, ours had least reason to be red. The appalling statement that half the graduates in the country had never studied Algebra or Geometry caused us no chagrin, for both subjects are universal constants in the curricula of our Catholic schools.

In the spring of 1942, a group of thirteen Greater New York schools collaborated at Columbia University in the preparation of a text for pre-flight aeronautics. As a member of that group, I witnessed frequent clashes among men of almost antagonistic philosophies of education. The contention of our people—that sound traditional methods should prevail in the teaching of mathematics and science—met the fullest approval of ranking Army and Navy experts representing the viewpoint of the armed services. The New York State Department of Education was in unequivocal agreement with our thesis—more mathematics and physics for more boys. Catholic schools in general intensified their work in these fields. In guiding young men soon to face induction there is little need, therefore, to concern ourselves with what he should study. Other problems face us, problems of much graver moment.

For boys who become eighteen during their

seventh term, or during the first half of the normal senior year, acceleration in English and History, with one-semester courses in Trigonometry, Advanced Algebra, Solid Geometry or Economics will easily complete the normal credit total justifying a diploma. More than ten per cent of a current senior class of 540 boys, who had reached eighteen before January 30, were granted a stay of induction and were graduated before entering the armed services.

More than any other one incentive at this time, a chance to win his diploma by acceleration is holding a boy in school. My full-time guidance job in one of the nation's largest Catholic high schools has made that axiomatic for me. With the help of widespread editorial emphasis and dramatization on a national scale in photogravure sections, junior commando tactics and the production of fighter-pilots at first displaced every other notion in the minds of our youth. But a few laps around the obstacles courses soon satisfied the keenest curiosity, and reduced the "lark" to a drab routine. The hysterical phase of preparedness has passed, yielding to the well oiled routine of the business of war-making. The glamor has gone, and our boys know it. They have read how 35,000 pilots, well advanced in their training, have been reassigned, to learn in the ranks of the infantry the compelling charms of a Garand rifle. They also have seen the Army Specialized Training Program almost literally fold up over night. Let us candidly admit that militarization of the school is not holding our boys.

Every device in skillful guidance should be used to combat the drift away from school. We all know that in the upper classes of high school the curve of achievement is beginning to dip alarmingly. Very recently in Albany, at a two-day session of the New York State Advisory Council for Secondary Education, I questioned other members of the council at length on the sag in scholastic morale. A consensus covering the entire State assured me that a percentage drop of ten points would not overpaint the picture. Advices from members of my own Xaverian Community report similar conditions in other areas.

The reason is patent to all—jobs and money. It is idle for us to inveigh against conditions. Our boys come from Catholic families—and no other class of families is more apt to have one or more older brothers who but recently helped to support a home. By and large, our boys come from poor families, and the few dollars now earned on part-time jobs replace but fractionally the former earnings of those now in service. A survey of more than 2,000 boys in New York's Cardinal Hayes High School, a survey in which many boys were not telling all their secrets, revealed more than forty-one per cent working from three to eight hours a day.

If wartime conditions are thus curtailing the study-time of our boys, just what can we do about it? Passionate adherence to a "business as usual" attitude will not solve our problem. A broad-minded willingness to adjust our school machinery somewhat to the most abnormal era in our national history may do much to tide us over to the postwar

world. Right now let us hold our boys. Our teaching techniques may well be reorganized to accomplish more work during the actual school hours, even if skeletonized courses result. The boy who sees big dollars outside and low or failure grades inside is not far from a final decision. Unfair, indeed, would we be to put the blame on one whose mother has learned to wait for his anemic little pay envelope.

Among the compelling reasons why we should guide our boys to graduation before they leave us is that we can thus qualify them for postwar education aid. The Senate has recently passed a bill providing one year's education on the college level for all those who have a minimum of six months' service. I underline the phrase "on the college level" and the adjective "all." We see nothing about the boys who *almost* finished high school. They also will want that \$500 for tuition and the \$50 for monthly subsistence. With more than a million veterans expected to jump at this bonanza, what will be more natural—whether the Veterans' Administration, or the Federal, State or local agencies implement the program—than a request for formal proof of graduation? Under no consideration will we welcome veterans back into our high-school population. The brutally maturing experience of modern war is establishing a border which the poor veterans can never again recross, and God knows how poignantly we lament the fact.

The problem therefore imposes itself: what we shall do for the thousands of Catholic boys who for various reasons have jumped the gun in their eagerness to serve their country? We can advise these boys to register immediately in the Armed Forces Institute, in Wisconsin. An agency there supplies all materials, records all tests and grades achieved by the pupil, and forwards all results to any school of the soldier boy's choosing. The Institute does not in any way attempt to evaluate or accredit. That is the school's prerogative. Who more than the Catholic educator understands the moral value of a device whereby a boy still in his 'teens may use much of his free time in the laudable occupation of self-improvement?

Careful guidance is needed at this very time in steering the boys now approaching eighteen. The mails are heavy these days with the results of the A-12 test of March 15. The boys are advised by almost high-pressure methods to enlist immediately in the Army Special Training Program. The "come-on" for this is a three months' course in Hamilton, Rutgers or Princeton. To comply, these boys must leave our schools before graduation—and *not* for military purposes. It is clearly stated that, although wearing a uniform and living under a military discipline, the enlistee pursues work that is entirely collegiate. Basic military training does not begin until the inductee reaches camp life. But there is a catch. Absolutely no money will be given the boy while at college. The result—instead of contributing for several months to a home that may sadly need it, he becomes at once a drain on fond ones at home, who, come what may, will stint themselves to see that poor lonely Johnny has ample funds.

Congress has very definitely established eighteen years as the age for induction into the army. In principle, we should frustrate any subterfuge which would take our boys before this from a normal Catholic home atmosphere to something which, in conscious understatement, is decidedly less desirable. Even the offer of a beginning in college education contains an element of the illusory, in that the carry-over value is at best questionable. Above and beyond all else, we must protect our boys from the depressing psychosis of frustration.

Still another phase of guidance is preventive in nature. It aims to keep out of the armed forces every Catholic boy who, owing to any form of emotional instability, does not belong in military service. We have all read of the estimated 25,000 boys who, each month, are being hospitalized out of uniform, and we learn with deep concern that well over ninety per cent are cases of neuroses or even of psychoses. To add to our misery, we are informed that most of these men have not even survived the discipline of training camps far from actual combat areas—and then we ask why? Why are they even in the service when physicians at induction centers are presumed carefully to screen out the draftees?

The answer is obvious. These thousands of young men would have lived normal lives if not exposed to the abnormal and at times almost brutal regimentation of military discipline. An almost religious duty devolves upon guidance officials to help our Government screen out these boys. We are all familiar with the cooperative report for use by examiners at armed forces induction stations. Every student in the upper classes of high school is well known to several teachers. Let every single teacher concerned execute with meticulous care one of these forms. Even a cursory study of the questionnaire will impress upon any teacher that he has before him a very searching instrument. It is inconceivable that any psychiatrist trying to spare his Government life-long care of a potential mental case would fail to react to the many directives on the form. For the sake of the boys we would help, let us remember that far, far better is a rejection in the 4F classification than the life-long stigma of an official case history of neurosis or psychosis filed in a government mental hospital.

Finally, as a vital phase of pre-induction guidance, I urge the development of a specific body of religious and moral indoctrination. I would have every youth now under our direction and approaching the draft age equipped with an aggressive militant technique to protect the integrity of his Catholic Faith and his Catholic morals. The necessity of eternal vigilance was demonstrated as recently as last March in the V-12 tests, when many of our boys—our most gifted officer-material—were jockeyed into what amounted to a tricky little dilemma: Are you smart—or are you a Catholic? In a certain completion question the candidates were required to select a pair of words for insertion to make a plausible statement. The only words at all likely were "bigot" and "religion"—and when these were inserted the sentence read: "A bigot is any

person, who in matters of religion is convinced he is absolutely correct." Need I report sadly that a few boys were smart, and proudly that many were Catholic?

I would have this indoctrination technique timed to begin to show its effects at the boy's very first contact with physical induction. I would have him trained to stand with chin high and eyes flashing when the psychiatrist levels at him the barrage of questions on sex experience. I would have him answer by a forceful "None, Sir! I am a Catholic boy!" I would have him forewarned against the sneering grin of incredulity which has already shocked many of our boys into doubt as to their normality or their virility. I would help him develop a protective shell against the gross materialism displayed in some of the basic training talks by medical officers, who with prodigious efforts are attempting to make synonymous the terms precaution and morality. Chaplains have stunned me with the assurance that at times a priest is compelled to rise and address a partially hostile audience of

mixed faiths, to neutralize the poison of the "scientific approach" in the advice of his brother officers. How much better the indoctrination given while he is still in a Catholic atmosphere, among sympathetic friends! I would have dinned into his ears, and seared into his memory, that when he drops his few pennies into the cute little hand across the canteen counter for officially recommended merchandise he is spending just as cheaply the sanctifying grace of his Catholic soul.

Let us remember, all of us, that the uniform does strange things even to nice lads. Let us meet and defeat clever men at their own game. Let us fully digest the fact that for all his benevolence Uncle Sam is a materialist. And, finally, let us teach our Catholic boys that if Chaplain quotas mean anything—and they do—we have every right to suspect that they and their Catholic buddies are in the fight far beyond their population ratio of our land—and if casualty lists mean anything—and *they* do—their Catholic blood runs ever more thickly in the holocaust.

RADIO'S MIRACLE PROGRAM

WILLIAM A. DONAGHY



SOUNDING antiphonally through the Office of the Apostles, like the echo of far trumpets, rings the exultant verse: "Their sound hath gone forth into all the earth. And their words unto the ends of the world." Magniloquent as that may seem, it was historically verified in the lives of the original Twelve and is fulfilled in the works of the valiant thousands who, down to our own day, have followed them in the apostolic function. But a literal and undreamed-of sense attaches to the words when one speculates on the apostolic possibilities of the radio—that pulpit commanding the world which, as Father Gillis once suggested, would have made Saint Paul's great heart leap with joy.

Religious programs representing all creeds and sects have multiplied in the last few years, but few can point to a more astonishing history than the Sacred Heart Program, "the Voice of the Apostleship of Prayer," the only daily Catholic broadcast.

It began in January, 1939, and by 1941 was already reaching 200,000 listeners each day. A Chicago expert has called it "unique in radio" and, in its issue of February 20, 1943, *Broadcasting* ran an illustrated story recording the amazing expansion of the program during its initial eighteen months—a diffusion which has earned for it the title of "miracle broadcast." Currently over 131 stations, an involved web stretching from Alaska to Panama, from Nova Scotia to British Columbia,

from New York to Los Angeles, the Sacred Heart Program brings each day its message of faith, hope, love and confidence to an audience authoritatively estimated at nearly eight million, through 516 broadcasts each week. Although it is only five years old, the program is signed by one out of every ten stations in the United States and Canada and its growing popularity with station managers and listeners gives real promise that its slogan "The Sacred Heart for the World and the World for the Sacred Heart" will not remain simply an unattainable ideal. Some idea of its direct and universal appeal can be gathered from the fact that it was a Methodist minister who called it "America's greatest single force for morale." Another minister declared: "It is good to have this Sacred Heart Program coming daily into one's home during these times."

These stations, scattered across the continent, give the program time which is worth \$300,000 a year. A staff of eighteen Jesuit priests, professors and pastors, prepare and deliver inspirational and informative sermonettes, and each month guest speakers of international prominence add variety to the program. The Resurrectionist choir and the choir of Saint Louis University furnish music, and zealous artists of ability and distinction contribute their talent likewise. Designed for broadcasting either every day or several times a week, the tran-

scriptions of the program are shipped without expense to stations all over the hemisphere. Because it is timely and geared to the emotional and spiritual needs of our day it has evoked thousands of listener-reactions like these: "it inspires my day" . . . "fills the need of the hour" . . . "brings strength to our sorrow."

The program's success is a triumph of devotion and generous cooperation. For even with the donation of priceless time by the radio stations, it would still be impossible to finance this gigantic project if adequate remuneration were given to the staff and the guest speakers and artists for their freely contributed time and talent. Behind the actual broadcasts is the necessary office work and this, once again, is handled by zealous volunteer workers who take care of the avalanches of correspondence, the shipping of pamphlets and the unassuming publicity whereby the Radio League of the Sacred Heart attempts to widen its scope and influence. There are no agents, no commissions, no high-pressure exploitation to expand its range.

The remaining overhead—slight indeed in comparison to the work accomplished, but still tremendous in relation to the League's slender resources—is met by the charitable offerings of friends of the Sacred Heart. The transcribing and printing of the broadcasts is an expense running into thousands each year and, were it not for the loyal support of interested listeners, would spell disaster for the whole enterprise. The transcriptions are expressed prepaid to stations all over the continent, as we have mentioned.

On the testimony of those who listen to it, the program has a great record of definite achievement. It has carried the message of the Faith to millions of homes all over North America, helping to break down walls of bigotry and misunderstanding which have stood between Catholics and their fellow Americans. Especially in isolated rural districts, where priests seldom penetrate and Catholics are few and scattered, this broadcast has come like a great shining beam to illumine minds and warm hearts.

It brings the invitation to sanctify the individual soul and the family; it preaches the need of reparation for the sins of the world now being atoned for in blood, sweat and tears; it poses national problems in the moral order, like intemperance, and proposes solutions for them; it is a great boon to over-worked Pastors faced with leakage from the Church and unable to combat it because of limited means and energies; it directs the attention of the well-disposed to the Faith, and has started many a soul, groping for truth, along the road of conversion.

Nor is it without an international aspect which is so important in these days when we would present a united hemispheric front and when, so often, men attempt to convince our neighbors of this or that policy by arguments which, as purely political or financial, leave them cold. The program offers a splendid cement for a Pan-American union of the United States with Canada, Mexico and South America; a union linked not by the temporary and

uneasy ties of expediency but the firm, lasting bond described by Belloc, of "tradition, culture and religion, which lies at the root of all culture."

Best proof that these claims are not exaggerated are the testimonies of the station managers who run the fifteen minutes of prayer, hymns and the sermonette which has been called "the layman's meditation." These managers are business people unaffected by sentiment, required to produce, judging all programs by the ruthlessly realistic test of results.

"The popularity of this program is evidenced by the fact that we have received over two hundred and fifty letters as a result of it during the month of February," writes one from Worcester, and the same practical argument of mail received appears in other letters from Bridgeport, Omaha, Ogdensburg and Dubois, Pennsylvania. "It is being well received in this territory," another writes from Fairbanks, Alaska. "As long as you keep producing these inspirational programs we will continue bringing them to our listeners in the Southern California area," another, from Beverly Hills, promises. "We recognize the public-service value of this program, especially in times of stress. We feel fortunate in having it as a regular feature," one manager in New York City declares. And similar citations from the length and breadth of the country might be multiplied.

Typical reactions from listeners likewise pay tribute to the program as a spiritual tonic, a consolation to them in their present griefs, a morale-builder of supernatural strength and force. There was the young pilot of a B-25 lost in the murk aloft one Sunday morning:

Last Sunday I was caught in a drizzly stratus—nothing below, nothing above. I tuned in the La Junta commercial KOKO, to get a bearing—in comes the Sacred Heart Program like a voice from heaven. There I was, all alone except God and myself. That's my idea of how to pray. Believe me, I'm going to make it a regular affair.

There is the man living "out here in this lonely canyon" in Oregon who says simply "it means everything to me." The bed-ridden are especially grateful for the spiritual solace, as one spokesman for a "large hospital" in La Crosse, Wisconsin, testifies. From Detroit, too, comes a fervent "thank God for the Sacred Heart Program" in the name of "tens of thousands of us shut-ins." Representative of many hundreds of the grateful is the lady in Ontario who, from the program, learns how to keep joyful even in the midst of suffering.

But a whole anthology of praise could be gleaned from the letters of listeners, and a very touching and beautiful human document it would make. The letters are on all sorts of stationery; they are written in the copper-plate hand of school-teachers and the sprawling scrawl of children. They come from business men, doctors, lawyers, executives and from the great mass of men, all of them reduced to a common level in their need of spiritual guidance, comfort and stimulus, all of them grateful for finding it.

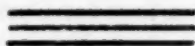
If you are not following this program, by all

means determine to do so now as we approach June, the month of the Sacred Heart. For you can help this great work—primarily, by your prayers, since it is essentially a spiritual and supernatural crusade. In all likelihood, one of your neighborhood stations carries the broadcast; but if not, write to the station manager and inquire about it and ask your friends to join you in calling the manager's attention to this "inspirational broadcast," as one radio executive in Saint Augustine, Florida, terms it. After it has been accepted, write in again and express your appreciation. For in radio, as in all other departments of business, supply waits upon demand.

As we pointed out, the program has no advertising staff to publicize it; and so, by constituting yourself a personal publicity agent for it, you will greatly aid in popularizing it and in extending its influence. A great motive for interesting yourself in this work is the eleventh promise of the Sacred Heart to Saint Margaret Mary: "Those who shall promote this devotion shall have their names written in My Heart never to be blotted out." We need the Sacred Heart in these troubled, tortured days, when it is becoming increasingly evident that the answer to world problems and the balm for the world's wounds will come not from the brain of any human statesman but from the merciful Heart of the God-man. If a sufficient number of Catholics and of men of good will, no matter what their religion, become interested in furthering this splendid program, the broadcast which was called a "miracle" in the commercial order may very shortly become a miracle in the supernatural order, by drawing millions of men to a knowledge and love of Him Who is the Way, the Truth, the Life.

WINNING THE WAR AND STAYING SOLVENT

PHILIP SIMONET



WE are fighting the costliest war in all history, yet we are in a better position to pay for this war than for any we have previously fought. At the beginning of the fiscal year of 1944, the interest-bearing public debt stood at \$135.4 billions. The computed annual interest charge on the debt at that time was \$2.7 billions. The computed average interest rate was 1.98 per cent. On March 31, 1944, the interest-bearing debt had risen to \$183.3 billions and, in the face of this increase, the average interest rate had further declined to 1.95 per cent. Proof of the confidence of a people in the Government.

The experiences of the past century and a half of our national life taught us much about the dan-

gers to our economy of the shift from peace to war. We have learned how to make this shift with as little maladjustment as possible. But our advantage rests not on knowledge alone or on our ability to recognize the dangers which lie ahead. It results also from the development of our natural resources to the point that we are the richest nation in the world, and from the strong position of our Government's credit.

What have our experiences of the past taught us? We have found that war invites inflation and that inflation must be attacked on many fronts. Putting it briefly and clearly, these fronts are as follows:

1. Heavy taxation.
2. Ceiling on prices and rents.
3. Stabilization of wages.
4. Stabilization of farm prices.
5. Increased purchase of War Bonds.
6. Rationing of scarce and essential commodities.
7. Discouraging the use of credits and instalment buying, and encouraging the payment of old debts.

This program, which we are now following, is paying dividends. It is expected that during the fiscal year 1944 individuals will have, after paying all personal taxes and after purchasing all of the civilian goods and services available, \$36 billion remaining. This is money that should and must be saved if we are to stem the tide of inflation. Should we attempt to spend it and thus compete for scarce goods, it would serve only to drive up the price of those goods. In turn, the cost of the matériel of war would increase, thus adding a further strain on the tax burden which our citizens are already carrying.

What, then, should we do with these extra dollars? Daniel W. Bell, the Under-Secretary of the Treasury has said:

The Treasury Department has considered itself the trustee of the inexperienced investor. It is with this thought in view that the Department's appeal to the small investors has been confined to Series E Bonds which are non-negotiable, payable on demand and hence are guaranteed against fluctuation in market value.

Series E Bonds have been made as riskless as humanly possible. They are backed by a Government that has never defaulted on its obligations. No one can question this Government's desire or its ability to pay the present debt. The faith of the people in this respect is shown by the low rate of interest at which the Government is able to float its loans.

A government's credit can fail, but the failure does not come from its citizens paying taxes or from saving excess monies now which will help to pay taxes in the future. Rather it is too little savings and investment now which might bring on inflation.

If War Bonds are the safest and most risk-free of any investment on earth, how much then should one invest? There can be no fixed formula. It is a matter that each individual should figure out for himself. The population as a whole, however, should save in one way or another twenty-five cents out of every dollar earned.

THE discussion of the major issues of policy now confronting the United Nations recently carried in the Soviet journal *War and the Working Class* presents clear and constructive ideas, but is unfortunately tied up with a typical Communist technique which, if continued, is bound to cause confusion in the days of the peace settlement.

It is clear that the USSR would welcome more concrete steps toward that "general international organization for the maintenance of international peace and security" which the signers of the Moscow Declaration promised to establish "at the earliest practicable date." This is the first hint from any of the four powers that such steps would be welcome at this time. The United States and Great Britain have let it be understood that they are not in favor of setting up now a United Nations Council, despite the many pressing problems which the Soviet publication correctly says are daily becoming more acute, and which can be solved only by such a general council. Once again the Soviet Union is taking the initiative. But this time we cannot complain that the USSR is acting unilaterally by asking the other nations to fulfil their own commitments.

The Soviet writer also questions the wisdom of the policy of unconditional surrender first proclaimed at Casablanca and later confirmed by the Moscow Declaration. Others than the Soviets have wondered if this policy should not undergo change, or at least explanation, on the grounds that such an apparently merciless program is bound to stiffen the resistance of the Axis peoples. So strong, in fact, has the pressure been that Secretary Hull felt compelled last week to deny that any change in the announced policy is in contemplation.

Thus far the statements of *War and the Working Class* are on a high and constructive plane. But in discussing the Atlantic Charter the writer slips back into the familiar Communist technique of using epithets as a substitute for argument. It can be wondered what progress can be made in international collaboration as long as our Russian allies persist in using slander as an instrument of policy. For instance, the continued reference to the "so-called Polish government" is sheer calumny without even *prima facie* evidence. We hear of no complaints against the Czecho-Slovak government, which happens to be friendly to the USSR. And yet it is problematical if the Czech government is really representative of the Czech people.

Again, reference is made to the "Fascists from the Baltic states," Esthonia, Latvia and Lithuania. These governments, by resisting Soviet absorption, and for no other crime, have become "Fascist" of as black a hue as Hitler. More fog of confusion drifts in with the almost schoolboy simplicity which speaks of "problems of history settled long ago." Would to God they had been settled long ago! The problem of the Soviet-Polish border yet awaits settlement, and the door will not be slammed by doing violence to truth.

COME HOLY SPIRIT

IN one hilarious episode of *Father Malachy's Miracle*, a Hollywood representative goes all through the little priest's house, looking for a picture of the Holy Spirit. Father Malachy gave credit for the miracle to the Holy Spirit, and Hollywood wanted to play Him up with picture and portrait and candid-camera shots. The poor man left in disgust when he could not even get anyone to describe the Holy Spirit for him.

The whole episode is reminiscent of Saint Paul's meeting with some disciples at Ephesus. "Did you receive the Holy Spirit when you became believers?" he asked them. "But they said to him, we have not even heard that there is a Holy Spirit."

Many of us today might almost give the same answer. We do know that there is a Holy Spirit, but we understand very little about Him. He is the most neglected of the Three Persons of the Holy Trinity. He is certainly not as real to us as He was to the Apostles. He played a most important part in their lives. From the lips of Christ, they had learned: "It is expedient for you that I go, for if I do not go, the Advocate will not come to you."

The Holy Spirit was to "teach them all truth." He was to give them a complete understanding of the Redemption, of the very simple fact that the world must have Christ or destroy itself. He was to give them the vision to attempt impossible things simply, the courage to face quietly difficulties insurmountable and sufferings before which human nature unaided would surely flinch. He was to give them joy in living for Christ, suffering for Christ, dying for Christ. He was to give them—and amaze them in the giving—a love for Christ, a love of Faith, far surpassing even the love their friendship with Christ in their midst had inspired.

"Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth." In all our talk of a new world order, in all our planning for peace, we need a renewed devotion to the Holy Spirit. We need Him to make us understand that only on Christ can the world be built; to give us courage, in the face of all difficulties, to dedicate ourselves to the building of the new order of justice, love and peace. The renewal of the world is His work. We need His help.

PRIDE AND PREJUDICE

AMERICANS of Italian descent are not a little, and very rightly, disturbed by some of the war correspondents' reports coming from Italy. Recently, Ernie Pyle, hitherto distinguished by a fine spirit of sympathetic understanding, fell into strangely unsympathetic superiority and Yankeeism when he reported a scene of Italians scrambling for food tossed to them from an incoming American troop-ship.

"It was hard to feel sorry for these kids," he wrote, "for although maybe some of them really were hungry, the rest of them were just having a wonderful mob-scene sort of good time . . . it was a lot of fun watching this foreign riot of childish emotions. . . ."

A lot of fun! Is that all that can be said about the tragic spectacle of starved Italian children? Will that be said of children of the occupied countries, where our blockade policy is to a great extent causing the starvation? Or is the superior attitude reserved for defeated foes?

We sincerely trust that AMG in Italy is not working with such a patent assumption that Italians are an inferior race. To follow such a pattern in our work of reconstruction will not win us the affectionate regard of the peoples we liberate, and that includes Germans as well.

This insidious taint of pride in victory, these racial prejudices that lie dormant in all of us, will have to be firmly and constantly kept in check if this peace is to work out effectively a real family of nations.

It is with no sense of smug righteousness that we realize that we will do a great share in rehabilitating Europe. The justice and charity of that task will be lost if the peoples who are the objects of our charity become the objects of a thinly-veiled contempt.

In an issue of AMERICA that contains a tribute to a great Italian spokesman for true democracy, it is fitting that we aver that we see more in the plight of that sorely tried people than "a lot of fun." We see a people that suffered unwillingly a government that ran counter to all its wishes and instincts, and whose cure is almost worse than the disease. If we are to assist in that cure, it must be in a spirit of equality, not with an air of condescension. There is no race, not even the American "race," which is superior.

I.L.O. STUMBLES

LAST December, delegates to the International Labor Organization's meeting in London passed a resolution calling for the restoration of civilian governments in the conquered countries as speedily as military conditions would permit. Special emphasis was placed on the desirability of permitting free trade unions to resume democratic functions.

In view of this background, observers at the I.L.O. Convention in Philadelphia were not prepared last week for the furore caused by the introduction of a resolution which included a plea for the speedy establishment of free trade unions in Germany and her satellite countries. In the most heated and dramatic debate of the Convention, Messrs. Robert Watt and Percy Clarey, workers' delegates from the United States and Australia, who favored the resolution, were overwhelmed by the opposition of delegates from Britain and the Occupied Countries.

The principal reason for rejecting the resolution was expressed by Sir Frederick William Leggett, of England, who said that his Government was unwilling "to make it appear that we are taking up matters of high policy without the presence of such an important ally as Russia." To this argument Mr. Watt pertinently replied that Russia had spurned an invitation to attend the Conference; that, furthermore, since the resolution merely expressed a recommendation, neither Russia nor any other country was bound by it.

To those, however, who followed the debate, or who talked with the delegates afterwards, it was clear that fear of Soviet Russia was not the only reason which led to this reversal of I.L.O. policy. Equally important was the conviction that the German people as a whole, and not merely their Nazi leaders, must be punished, and punished severely. The bitterness in the hearts of many delegates—entirely understandable in view of the circumstances—was expressed by Sir Walter Citrine, adviser to the British worker's delegate, who said:

We cannot excuse the people. Every people are responsible for the government they choose or endure. Maybe they didn't choose the Hitler regime, but they resisted it only for a short time—less time than the Italian people resisted the fascist regime.

Sir Walter so obviously expressed the feelings of the majority that Mr. Watt could only protest, in words that do him, and the American workers for whom he spoke, great credit. "I am not ready," he affirmed, "to say that every single soul in Germany is responsible for the misdeeds of that once great nation."

When this terrible war has ended with the crushing of the German and Japanese tyrannies, there will be need for vindictive justice—for the just punishment of war criminals whose guilt has been proved in an orderly, legal way. But there will be room, too, for charity, for understanding and forgiveness. Otherwise what remains of European civilization after the present struggle may be consumed in the fierce fires of hatred and revenge.

MORAL ISSUES

THE radio commentator, speaking of the recent blacklisting by the State Department of thirty-eight firms in Eire, expressed surprise that Eire could be neutral in face of the great moral issues at stake in this war. Perhaps the radio commentator did not realize that Mr. DeValera had beaten him to that remark by almost five years; for when he declared his country neutral in September, 1939, he added that he did not think that there was much moral neutrality in Ireland.

Nevertheless, the commentator spoke more truly than, perhaps, he knew. For Mr. DeValera's record shows that he is not the kind of man to remain morally neutral—and it may be well for us to realize that before we invite him to join the United Nations.

Let us remember that the chief uniter of the United Nations has been Hitler, with assistance from Japan and Italy. No neutral in Europe—not Norway, Denmark, Belgium, Holland, Luxembourg, Greece or Soviet Russia—felt sufficiently moved by the moral issues to risk physical conflict before war was forced upon it. Our own pre-Pearl Harbor attitude was "all aid—short of war."

We and the other neutrals did not have to make a decision—it was made for us. We did not freely elect war; it was forced upon us. What we might have done is beside the point. But now we are asking something different of Mr. DeValera. We are asking a considered decision to make war; for it is reasonably certain that he could not accede to any of the demands upon him—ports, the expulsion of Axis diplomats—without involving Eire in war.

On the plane of physical expediency, the problem of a neutral in a war like this reduces itself to a balance of probabilities. The government weighs the probability of its being able to stay out against the probability of being invaded by one side or the other. It weighs the concessions it may have to make against the advantages of remaining neutral. Sweden and Turkey, for example, seem to have estimated these variables more accurately than Belgium and Norway. On this plane of pure expediency, Eire was more fortunately situated than any of the other European neutrals. Only the defeat of England could endanger her independence; and the Irish government could bank on a solid probability that America, at least in its own interests, would not allow the defeat of England.

But the appeal to Eire is on the moral plane; and here is where we have to be careful. There is no statesman in the world who has more consistently taken his stand upon moral issues than Mr. DeValera; there is no people in the world who have held more firmly by moral issues than the Irish people. Mr. DeValera risked his life and liberty, was hunted from pillar to post because he held to the moral right of a small country to govern itself. His underground government asked and received the support of the Irish people, not through any force it was able to bring, but because the Irish people perceived the moral right of that government to rule. And that same Irish people went

through centuries of want and misery, famine and rapine and cruelty, rather than give up the moral right to worship God as its conscience demanded.

One of the great moral issues in this war is the rule of law among nations as opposed to the rule of mere power. Everyone is agreed that unless we can revive and strengthen international law, we shall have largely fought in vain. Mr. DeValera had something to say about that, in Geneva in 1935. At the time he may have sounded like Cassandra—but Cassandra's prophecies, though highly unpopular and little believed, were true. Italy, in 1935, had decided to defy the decision of the League in the dispute with Ethiopia. The great nations were "willing to wound, but yet afraid to strike." DeValera warned them that if international law meant anything, it meant that all nations were subject to it. If, through self-interest, they connived at Italy's breach of it, they might as well give up the idea of international law. Law is not law if the subject can exempt himself with impunity.

If we call upon Mr. DeValera, therefore, to consider the moral issues in this war, we shall certainly find him of the same mind as in 1935. He is not the man to shut his eyes to unilateral action by any of the Allies, however great and powerful. He would not be prepared to admit that three independent states—Latvia, Lithuania and Esthonia—can vanish from the earth on the say-so of Russia. He would not be prepared to accept the Soviet view that the settlement of the Russian-Polish boundary dispute is not a matter for the councils of the United Nations. He might ask for an explanation of the moral issues involved in what Raymond Daniell cabled from London to the *New York Times*—that as the Soviets advance into Poland, they intend to run things their own way and will resist any attempt of the Polish Government-in-exile to return home; and that no one seems to be able to do anything about it. These are cold, hard facts, says Mr. Daniell, "that propaganda and diplomacy tend to obfuscate and conceal."

It may be perfectly true that in the circumstances of war Whitehall and Washington may have to put up with *faits accomplis* which they heartily dislike; that they may have to let moral issues be disregarded by the Kremlin from sheer lack of power to do anything effective about it. We cannot simply drop out of the war—the essential necessity of defeating the Axis Powers still remains and still justifies our cause. We cannot afford to fight with our Allies; nor, if we did, is it probable that Poland and the Baltic States would be very much benefited thereby.

This is not to say that Mr. DeValera would be willing to take part in the war if we were fully upholding these principles. The wisdom or unwisdom of his neutrality must be left to history. What is important is that we should not stultify ourselves by reproaching Mr. DeValera on the ground of moral principles which he unsuccessfully defended in 1935 and for which, notwithstanding all our good intentions, we still have to secure effective implementation in 1944.

C. K.

LITERATURE AND ART

TODAY'S RELIGIOUS ART AT DAYTON

MAURICE LAVANOUX

IT is never too late to do something about it nor is anything absolutely impossible for those whose faith in the future—and in the present for that matter—is not obscured by the fog of misconceptions and prejudice. This thought occurred to me when I learned, a year ago, that the Dayton Art Institute planned to hold an exhibition of religious art of our day. Without further ado, it should be stated that the idea of such an exhibition originated with two imaginative Catholics of Dayton, Mr. and Mrs. Otto L. Spaeth. They both felt that many artists of talent, for the most part unknown to Catholics, had done some fine work of a religious nature. Rather than wait for others to begin the search, Mr. and Mrs. Spaeth visited the New York galleries, communicated with the directors of museums in this country, and the result of their search has been an exhibition at Dayton, for the delectation of many, the annoyance of some, but the indifference of few. This does not take into account the absence of those whom the very title of the exhibition, *Religious Art of Today*, will probably keep away. These timid souls will catch up later!

Anyone who has had anything to do—for his sins and penance, perhaps—with the art known as "ecclesiastical" ought to feel some gratitude to the sponsors of this Dayton show. It is like a breath of fresh air. In addition to having gathered a sizable quantity of fine painting and sculpture, the sponsors realized that these works should be presented in a proper manner. The disposition and architecture of the usual museum gallery is often depressing. Fortunately, there has been a welcome change, and even the staid Metropolitan Museum is coming to life with gay colors and exciting arrangements of exhibits. At Dayton, the job of arranging the exhibits was entrusted to the capable hands of Barry Byrne, one of the most talented—and also neglected—Catholic architects in this country. The larger of the galleries which the Art Institute placed at the disposal of the sponsors was transformed by means of large screens arranged in such a way that the visitor is led to view the exhibits in a normal and intelligent manner. These screens were painted white, with an occasional band of yellow or green when the particular exhibit required color for an adequate background. The general effect was excellent.

In writing about painting or sculpture I am handicapped by an inability to juggle the vocabulary of the art critic and, consequently, as regards this Dayton show I can offer to the readers of *AMERICA* only a few thoughts that occurred to me while I wandered through the galleries devoted to the religious art of today.

I suppose that many of us are getting tired of the old refrain concerning the state of the official religious art in the United States—official in the sense that it is accepted by the majority. And perhaps we can also call it the "opium" of the people without risking the stigma of anti-clericalism. Just as opium leads to a degenerate state of mind, so does "repository" art generate a like result in the taste of the people. This type of work carries within itself the seeds of its own decay; it is dead no matter how it may be embellished on the surface by means of the paint pot or gold leaf. Many of the statues which clutter up our churches are not even worth their weight in plaster!

But it is when we try to find a way out of this state of affairs that we run up against difficulties. There are those who aver that the artist who is to be entrusted with work for the Church should first be of the Faith and practically live the life of a tertiary. He should also be steeped in liturgical and biblical lore. The trouble with that idea is that artists who are imbued with it are so often of mediocre ability and their works of a quality seldom above the usual level. The artist of talent, on the other hand, labors under a dual drawback. He has seldom had the opportunity to do work of a religious nature and, consequently, is seldom well informed on points that would make his work acceptable to the average congregations. He has not understood that his statue or painting is for use in a church and not merely the reflection of his artistic credo, without due regard for the legitimate feelings of his prospective client.

Between the artist of pious inclination but mediocre talent and the artist of talent—often genius—but as yet lacking an understanding and appreciation of the mind of the Church, there can be only one choice. Talent and professional competence should be encouraged, and the efforts of these artists should then be bolstered up with liturgical and biblical guidance which is properly furnished

them by the clergy. But this suggestion must also contain a warning. In attempting to guide an artist of talent, care must be taken not to stultify him with petty restrictions which can easily lead him to a sort of straitjacket of inverted creativeness. This applies particularly to the artist who has never yet had a commission to produce a statue or a painting for a church.

I have met a number of extremely talented artists who, under pressure of economic necessity, have accepted commissions of a religious nature. They began their work on the assumption that what is wanted in our Catholic churches is something not too far above the level of the "usual" production. And when added to this mistaken assumption there is the well meaning interference of a conservative pastor for whom tradition is all too often merely a collection of *don'ts*, the result can be only mediocre. I may as well add that the architect, quite often a Catholic, has not been very helpful.

I have said that this exhibition of religious art of today at the Dayton Art Institute is like a breath of fresh air. That is the quality most needed today if we are to escape the deadening effect of the hero worship of the past. It is the quality which will restore religious art to its proper place in the march of a living tradition and really in tune with the *mind* of the Church. In the foreword to the catalog of this Dayton show, Mrs. Spaeth has so well outlined the problem that I quote the following paragraphs:

The churches' innate, necessary conservatism in matters of Faith has led to a blind traditionalism, an over-reliance on accepted conventions in many of their outward forms, certainly in their use of the arts. The vital contemporary artist has wisely preferred not to accept such patronage if it means acceptance of such discipline. In fact, it is hard to be moderate in commenting on the degradation of official religious art in the past hundred years, its neo- or pseudo-architectural styles, the cheapest of commercial illustration, which it allowed to masquerade as religious painting, the tawdriness of even its liturgical arts.

On his part, the artist has not always benefited today, as in the recent past, from his non-social individualism. Untrammelled independence has sometimes led to dissipation of energy, dearth of imaginative inspiration, or plain lack of direction. Now when the cynicism of a material civilization threatens church and artist both with extinction, there is reason in plenty for their making common cause. The logic of the present and the precedent of the past argue to the same end. And here are indications that such an alliance is not only possible but is actually being formed.

The works of the sculptors and painters exhibited at Dayton are the "indications" of an alliance that gives promise for a rebirth of a vital religious art. It is useless to attempt to breathe life into the corpse of the usual "ecclesiastical" art, but we can give encouragement—and commissions—to artists of talent and vitality.

Among the artists whose works were shown at the Dayton Art Institute are Marc Chagall, Raymond Breinin, Walter Houmère, Fred Nagler, Georges Rouault, Elsa Schmid, Carl Schmitt, Max Weber, Alfeo Faggi, Waldemar Reamisch, Richmond Barthe, Jose de Creeft, Robert Koepnick,

Maryla Lednicka, Maria Martins, Warren Wheelock and others. Very few of these have ever been entrusted with a commission for a religious work of art to be placed in a church. Any change will take time, but the march is on.

In the field of the liturgical arts the exhibits were all too few. While it is true that such objects—chalices, crucifixes, vestments—are made to order and are to be used at once by the purchaser (hence seldom available for exhibition) it is also too true that there is now, in the United States, a dearth of craftsmen capable or willing to engage in such work. One reason, of course, is the fact that much of the possible market has been preempted by the commercial boys. Here again there is need for common sense and understanding and the realization that talent and competence cannot live in the vacuum of indifference.

The field of stained glass, at the Dayton show, was restricted to the work of two craftsmen who, in past years, have produced windows of imaginative quality—Emil Frei and Robert Harmon, of Saint Louis. Three lancet windows, depicting Christ the Worker, were placed in one of the smaller galleries which had been transformed by Barry Byrne into a chapel of simple but effective lines. Photographs of a selected group of modern churches, architects' sketches, and a few working models, were shown in the architectural section. Among the architects represented were: Freeman-French-Freeman; Nagel and Dunne; Perkins, Wheeler, Will and Saarinen; Paul C. Reilly; Albert Hoffman; Frank Lloyd Wright; Barry Byrne; Wyeth and King.

Now all these artists—sculptors, painters, architects, craftsmen—represent a positive tendency in the arts devoted to the Church. The *opposition*, on the other hand—the negative contingent—is composed of those conservatives who cannot or will not change; of the amateurs among the clergy who have been bemused to such an extent by their ill-digested admiration for the past that they cannot see the achievements of the present nor the promise for the future; by the timid architect who has sold his birthright as a leader for the mess of pottage of security based on his acquiescence to every whim of a paying client.

Yet these groups may still be brought around to an acceptance of the thought that religious art of today is sorely in need of vitality. There is talent a-plenty in this country at the present time, and the Dayton exhibition of painting and sculpture may well be a harbinger of what we can hope for in the future.

The far-seeing Dayton city fathers and the leading citizens of that progressive city would be well advised if they now considered the possibility of establishing the precedent of an annual exhibition of such a vital and living religious art.

[We should like to call attention to the revised Book-Log which makes its first appearance in this issue. The point system which has been adopted gives, we feel, a fairer picture of the books' real popularity and hence a clearer indication of what Catholics are reading. We hope it's all clear to you.—Literary Ed.]

BOOKS

NON-CHRISTIAN JURIST

YANKEE FROM OLYMPUS: JUSTICE HOLMES AND HIS FAMILY. By Catherine Drinker Bowen. An Atlantic Monthly Press Book. Little, Brown and Co. \$3

THIS book is a biography of Oliver Wendell Holmes Jr., the jurist, based on extensive research into the records of his times, and as much contact with his contemporaries as was possible in the circumstances. Parts of the book are not strictly factual, because the author has invented conversations between the principal characters, based on her thorough knowledge of the events and persons she describes. This method will not suit the taste of everyone. But I think it is merely a matter of taste and, in competent hands like Mrs. Bowen's, may well succeed in giving a more accurate picture and impression than the mere recital of historical details. It is admittedly an interpretation. As long as it is a good interpretation, the truth is satisfied. The style is that of cultivated story-telling; the tone is that of the admirer—one almost says hero-worshiper. This approach has its defects, too, but is obviously more fruitful in arriving at the truth than former mud-raking methods.

The first part of the book (82 pp.) is devoted to the story of Abiel Holmes and Oliver Wendell, senior, the grandfather and father of the Justice. Thus the book covers the New England scene rather extensively from 1800 to the present time. The Olympus from which this Yankee came is an essential part of his story. Abiel Holmes was a kindly but firmly orthodox Calvinist minister, who spent long years in writing his *Annals of America* and, finally, rather than yield to the Unitarians, gave up his parish. The little doctor, the Autocrat of the Breakfast Table, emerges as not too great a figure. He appears as the professional *litterateur* rather than as the professor of anatomy. The impression grows that medicine came second with him. He wrote one or two widely known and important medical articles. For the rest, his reputation was that of the literary man, the dinner-table talker, the witty and cultivated oracle of the Back Bay. There still was a Back Bay in those days.

Holmes himself, the hero of the piece, is described in great detail, with great fidelity to fact, but with a wealth of anecdotal material chosen both to point his character and to hold the reader's interest. His early youth, his life as a soldier in the Civil War, his work as lawyer and professor of law, as a judge on the Massachusetts bench (1882-1902), and as Justice of the Supreme Court of the United States (1902-1932), all pass before the reader's eyes with clear chronology, judicious emphasis, finished sparkle.

The Justice seems on the whole to have been a lonely figure. His marriage was happy. But his relations with his father were maintained at the minimum level of cordiality. His friendships were not many, or intimate. Some of his law secretaries, who came annually from Harvard, were fairly close to him. He carried on a long-distance correspondence and a long-distance friendship with Sir Frederick Pollock during most of his adult life. He had some intellectual companions like Laski or Wu. But who were his really intimate friends? He dug his own groove, as William James, a former intimate, said of him. There is a note of sadness in the speech in which he expounded his personal philosophy of life as the triune formula of the joy, the duty, and the end of life:

Life is an end in itself and the only question as to whether it is worth living is whether you have enough of it. I will add but a word. We all are very near despair . . . but these thoughts have carried me, as I hope they will carry the young men who

hear me, through long years of doubt, self-distrust, and solitude.

He was getting toward sixty when he spoke these words.

Mrs. Bowen's account of Holmes' legal accomplishments, the impact of his decisions on the life and thought of the times, is interwoven with the general narrative. It is done skilfully and competently and, in this type of book, done by a layman and meant for the lay reader, no one could ask for more. We should remember, too, that Holmes' official biography is yet to appear, being prepared now, I believe, by Mark DeWolfe Howe. When it does appear, a more scientific interpretation of Holmes' legal contributions can be expected.

But in one particular we could have expected more in a book like this. Is it unimportant, or is it just not news that Holmes, in his whole *philosophy* of life and of law, had deserted the tradition of his fathers? That tradition was Christian in a broad sense of the word—broad enough to include Unitarian Christianity. Holmes was no more a Christian than Plato. No real appreciation of his character, and especially of his position in the contemporary scene, is possible without a clear recognition of that fact. He disagreed with practically all the Christian fundamentals, including the injunction to "love thy neighbor as thyself." Besides, Mrs. Bowen, who must have spent countless hours of dry toil in studying Holmes the lawyer and Holmes the judge, could have learned about Holmes the philosopher of law with comparative ease. His philosophical writings are not voluminous. They are clear, brief and consistent from the 1870's to the 1920's. Holmes philosophized on the nature of law, of rights, of morality, of truth, of the cosmos, and of the nature of man. His philosophical opinions on these subjects show him to be in many important and fundamental issues a pure totalitarian. (The word is not an epithet, but the description of a philosophy.)

The absence of any attempt to appreciate Holmes' philosophic views must be counted a major defect in the book. One does not ask that the author call him a totalitarian—after all, he is the hero. But it is not too much to expect that, in addition to the anecdotes that show us his sincere, honest and sparkling personality, we should be given some insight into the ideas that were the very basis of his thought. He taught that force was the essence of law, that might makes legal right, and that man's sacredness is a mere municipal ideal having no validity "outside the jurisdiction." In fact, man is a means at the mercy of the State. These are not unimportant themes today, and deserve discussion, at least, in any work on Holmes. The absence of such discussion is a notable deficiency.

But the book is recommended to everyone interested in Holmes, or in the law, or in the American scene of the last century. It tells a fascinating story and tells it extremely well.

JOHN C. FORD

TWO KEY DEMOCRATIC IDEAS

THE VOICE OF NORWAY. By Halvdan Koht and Sigmund Skard. Columbia University Press. \$3.50

THIS book by two Professors of the University of Oslo—Dr. Koht was also Minister of Foreign Affairs from 1935-1941—does not intend to give a complete picture of the political and intellectual development of Norway. The authors have chosen two ideas fundamental in the life of the nation: the trust of the Norwegian people in the rule of law as the best safeguard of that individual liberty they have cherished since the beginnings of their history; and, against the claim of the

new barbarians that "the spirit of the Nordic race" always favored violence and arbitrariness and dictatorship, they trace the development of the twin ideals of law and freedom since the dawn of historical times. Even the Vikings, barbarians as they were abroad, built their own society on them; only, like most pagan societies, they considered the foreigner as outside the law. Wherever they managed to settle, however, they tried to banish lawlessness and build up the laws of their realm. And law among the Nordics was always made by the people—all the free men in assembly—never accepted when king or chieftain tried to impose laws from above. And so law to the Norsemen became sacred, as their own pledged word of honor.

The history of Norway from then to now has been mainly the story of how this self-government was given an ever broadening basis. The question was: Who are the free men of the land? As the upsurging masses demanded their share in the government of their land, the groups in power often put up fierce resistance. But usually the old conservative elements gave in when the problems had been threshed out long enough—often after bitter quarrels, but never through revolutions and wars among countrymen. A long experience in self-government, veneration for the laws, and individual zeal for one's own freedom had made the people essentially just and reasonable. Freedom and economic democracy had been achieved by ever more and more of the population, up to the black April 9, 1940.

Dr. Skard, who surveys Norwegian Literature from Saga times till today, stresses the part played by poets and authors as spokesmen and leaders of this development. Creative spirits in Norway usually had no hankering after ivory towers and retirement from the life of everyday people. The few who were temperamentally recluses Dr. Skard passes by. Against the Germans' glorification of the Old Norse paganism (of which they render a picture so garbled it is really a caricature) he points out how, even in pagan times, there were trends

in the life of the people that made them easily accessible to the teachings of the Church. Since 1030 the Norwegians have embraced Christianity wholeheartedly, even if some virtues, like "good deeds," generosity and charity, appealed to them more, for instance, than humility and chastity. But Christianity has been the marrow of the life of the people for nine hundred years, as Dr. Skard exemplifies, and the fight of the Norwegians against Nazism has been by no means least a battle against the attempts to reduce the nation to their vile and dumb neo-paganism.

SIGRID UNDSSET

BRAWL ON PARNASSUS

THE LITERARY FALLACY. By Bernard DeVoto. Little, Brown and Co. \$2.50

BERNARD DEVOTO is no scented salon critic, but a sweaty David reaping Philistines with a whistling sword. Lopped heads tumble, throughout his book, like apples in autumn. He writes with a fierce sincerity sometimes rising to shrillness, an intensity perilously near the intemperate; and the result is exasperating, exhilarating, confusing. At the outset he intimidates reviewers by intimating that those who disagree with him have sold their shallow souls to the evil he is exorcising. Still, with many a timid look around, one can yet suspect that some of the brilliance of this book is only the reflection from *autos-da-fe* of straw men.

Like the wolf on the fold, Mr. DeVoto comes down on the writers of the 1920's, for their "repudiation of American life" and their consequent blindness to the "realities of life, the evils as well as the good." Mencken, Lewis, Hemingway, Dos Passos, Faulkner (sic) and Wolfe, for example, portray an America which does not "correspond to American experience," which would mislead one trying "to appraise our culture."

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culture" was the "literary fallacy" which makes literature superior to life and the measure of life, the supreme embodiment of culture and its highest expression. On Mr. Van Wyck Brooks, whom he regards as leader of this esoteric esthetic, Mr. DeVoto pours his full, scalding wrath. He it was whom the minor prophets of despair followed and echoed until their bleak evangel divorced American letters from life and set off a cloistered crowd of ignorant literary popinjays to write books unrelated to the objective order which foamed and bubbled about their ivory tower.

Much of this is true and well worth saying—even twice. One can triumphantly endorse Mr. DeVoto's conclusion that a writer like Hemingway fails because he has no proper appreciation of "the dignity of man"; one can enthusiastically hail the truism "life has sanctity . . . It is worthy, it can be trusted, it has a dignity that cannot be corrupted," even while one wishes he had been less italic and more explicit in indicating the foundations of that dignity. He does well to castigate writers for forgetting these truths. But while I hold no general brief for the men he rebukes (nor for James Farrell, whom he praises), I do think he has sold their intelligence short. In Mr. Pound's formal treason, he sees a logical outcome of his previous depreciation of America; but both charity and criticism would have shunned the suggested speculation that many another depreciator would also have been a traitor if he had had the "guts." Chapter V, "The Artificers" sent me back to DeQuincey's *Letters to a Young Man* and *The Poetry of Pope* to ponder again the distinction he makes between the literature of knowledge and the literature of power.

It is not always clear what Mr. DeVoto expects of a fiction writer as opposed to an historian of culture. But he has written a provoking book, a fighting, six-shooting book which reminds one of Chesterton's remark that moderation is not a virtue in battle.

WILLIAM A. DONAGHY

NORTHWEST OF THE WORLD. By Olaf Swenson. Dodd, Mead and Co. \$3

FORTY years of fur trading in the Arctic has been the career of Olaf Swenson. He tells of his exciting and unusual experiences in his book: *Northwest of the World*. He was born in Manistee, Michigan, in 1883. His father, "Big Nils," came from Sweden and was well known around the lumber districts of Michigan for his physical prowess. Olaf inherited the Viking stature and the great endurance, which were assets for his Arctic ventures. In 1900, "Big Nils" took his son with him to Nome, Alaska, in search of gold. This was the beginning of many journeys into the icy regions, most of them in northeastern Siberia.

This is a book that men and boys of all ages will like. The author made friends with the natives of that vast white country: the Chuckchos, the Yakuts and the Kamchadahls. He tells interesting stories about the polar and brown bears, reindeer and the fine and useful sled dogs. He recalls the hardships entailed in being "iced in" on ships and a thrilling account of making a hazardous trip of 4,500 miles across Siberia by dog-sled and reindeer, a feat never before accomplished.

CATHERINE MURPHY

HOOR OF TRIUMPH. By George Fielding Eliot. Reynal and Hitchcock. \$2.50

MAJOR George Fielding Eliot presents his conception of how to maintain peace in the world, after the present war is over.

He argues that since four great nations—the United States, the British Empire, Russia and China—have worked well together during the war, they should, and could, do so after the war is over.

He proposes that the United States and the British should furnish the air and naval forces, and the Russians and the Chinese, armies, to garrison the world and preserve order. All should operate under a United Nations Council.



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The Axis states would be disarmed. Their industries would be controlled or destroyed. The small states nominally with the Allies in this war, and the few neutral states, would be allowed liberty and the right to have military forces, provided they were not large enough to enable them to wage war.

This plan has been tried before. Its success would depend upon the agreement of four great nations among themselves. That they have agreed in war does not prove that they will do so thereafter. This is an argument by analogy—the weakest form of argument. Its validity depends upon the things compared having common characteristics. War and peace have essentially different characteristics.

It is only necessary to remember that this same idea was the governing one at the end of the preceding war. In 1919, five nations undertook to supervise the world. Two of them—Japan and Italy—subsequently deserted the other three, and this led to the present war.

Major Eliot's views represent the ideas of many. It may well happen that at the end of this war, notwithstanding the lessons of history, this old plan may be tried again. As long as the dominant nations remain dominant it would probably work—for a time.

The book is quite complete as to details for the plan proposed. It is interestingly presented, and worth attention.

CONRAD H. LANZA

THE STEEP ASCENT. By Anne Morrow Lindbergh.

Harcourt, Brace and Co. \$2

SHE calls herself "an earth person, attached to earth, attached to life," but several times, in her new book, *The Steep Ascent*, Anne Morrow Lindbergh seems about to slip into another world that ought to be the natural habitat of an air-borne spirit like hers.

This "fictional account of an actual incident" in the life of a young wife and expectant mother who comes close to death in a flight over the Alps with her husband in a tiny plane, is primarily a spiritual adventure. It takes its title from the words of an old hymn: "They climbed the steep ascent of heaven, through peril, toil and pain," but even as the verse goes through Eve's mind, she feels a lack in herself of the "almost Biblical faith" that it takes to fly. Skimming lightly over the high clouds, she looks shyly in on God and, embarrassed, moves quickly away, leaving in the Catholic reader a sadness that she should have come so close to the true core of ecstasy and missed it.

MARJORIE HOLLIGAN

THE SEAS STAND WATCH. By Helen Parker Mudgett.

Alfred A. Knopf. \$2.75

HERE is a novel with many authentic-seeming passages concerning New England trading in the days of sailing ships; the proper adjective is, I think, rousing. There is a sharpness of perspective here, arising largely from a consideration of the effects of the poverty and lack of faith in enterprise of the Republic's early days and of the pusillanimity which culminated in the War of 1812. For our commerce the period between 1780 to 1814 was a dangerous time; a ship's captain had to be a bit of a privateer, a diplomat, and a shrewd (not to say sharp) trader. The exigencies of the time helped to form certain unlovely aspects of our national character, gave New England the anarchic economic position she still retains.

The Seas Stand Watch is more than a recapitulation of an era, of course. Its protagonist is the business-centered American male of all periods, the straw man satirized so often, perhaps never more effectively than by O'Neill in *Marco Millions*. John Noyes is a man devoted to the amassing of money and to becoming skilled in trade and the ways of the sea, to the exclusion, be it added, of being an understanding son or a devoted husband. He refuses to become a landman to please either his father or his wife.

But most of all, this is a novel by a woman. One risks the charge of male chauvinism in saying this, but it must be said. The whole architecture of the book depends upon the efforts of John's wife to get him to accept her values, not because they may be right, but

because they are womanly and egalitarian. Because their weak-willed, selfish son was born of John's demand and not also of Julia's willing surrender, both, when reconciled, concur in writing the young rotter off. Now that the pair is at last *en rapport*, Mrs. Mudgett would have us believe, nothing else matters. Although the South Sea islands offer lures to the men but, for curious reasons, not to the young captain, this novel is cleaner than much in the run of current adult fare. But the superstructure is absurd.

RILEY HUGHES

SUFFICIENT WISDOM. By Arthur MacGillivray, S.J. Bruce Humphries. \$2

THE most attractive virtues of these poems are their clarity of thought and simplicity of expression. As the author's first book of poems, there are evident signs in them of several influences and of exercises in difficult forms. They are, for the most part, lightly seasoned with imaginative and emotional expression, and are, therefore, largely reflective, with themes ranging from the charm of natural beauty to the wider and ever-explorable regions of the human, the spiritual, the divine. They are not very remarkable for originality of concept or intensity of emotion, but they have an originality peculiarly their own in the disciplined restraint from lyric flight where the theme allows it. The author seems content to show us only the foam on the surface of his sea, which is, nevertheless, part of the sea. In several poems, such as the title poem "Sufficient Wisdom" and "Priests of the Street," the poet reveals himself as one gifted with insight, although its quality is more philosophic than poetic. Still, his reflectiveness is the seed of poetry which further refinement by a more perfect technique and emotional expression may bring to maturity. But the short lyrics, "My Hand Is Not Strong," "Song in Exile," "Death" and "Moment," are definitely admirable.

ROBERT O'CONNELL, S.J.

THE PROUD PEOPLE. By Kyle Crichton. Charles Scribner's Sons. \$2.75

THE Esquivels of New Mexico fortified themselves against the indifference and hostility of their contemporaries with the prop of ancestry. Centuries before the families whose offspring were snubbing the younger Esquivels, the founder of the American branch of the family came to America with Don Juan de la Oñate. Devotion to one another kept the members of this family a closely knitted group. They saw their fortune wane and their social position vanish, yet they remained firm in their respect for tradition and in their loyalty to the family cause. Three generations work out their various problems at home and present a united front to the citizens of Albuquerque. When the last of their worldly possessions, a ranch, is about to be snatched from their grasp by a bank foreclosure, Uncle Hernan, long thought dead, appears as a *deus ex machina* to solve their problem and to rescue their family pride.

The characters in this story are many and greatly diversified. Each one has its own peculiar interest, in spite of certain inconsistencies which appear in time of stress as definite weaknesses. Aunt Ceferina, who enters the story as a grand old lady, leaves one more than disappointed at her sudden and unpredictable approval of the divorce and remarriage of a ne'er-do-well nephew as a solution to an unpleasant lawsuit.

There is good satire in the story, the comedy that often thrives in large families, and a tragedy which is common to all mortals. There is another tragedy in the spiritual dry rot and decay of noble ideals.

JOSEPH R. N. MAXWELL

JOHN C. FORD, professor of Moral Theology at Weston College, Weston, Mass., has long been a student of Justice Holmes.

SIGRID UNDSET speaks with authority about her native land.

WILLIAM A. DONAGHY, former professor of English at Holy Cross College, contributes frequently to AMERICA and to *Spirit*.

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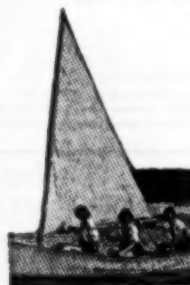
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PICK-UP GIRL. There is a play now on the New York stage which deserves the attention of busy fathers and mothers and their young daughters. It is *Pick-up Girl*, by Elsa Shelley, presented by Michael Todd's staff at the Forty-Eighth Street Theatre. It is directed by Roy Hargrave and has settings by Watson Barratt.

Its theme is sordid, depressing and repellent. But it is a well written and beautifully acted play on a problem in which every civilized human being should be interested. Our juvenile law courts show us that it is daily offered for solution there, and our newspapers give us depressing testimony to its steady and growing existence among us. The time has come to solve it, and Miss Shelley's new play should help in this effort.

The play is the story of Elizabeth Collins, a young girl of New York, and its action takes up the four scenes of one afternoon in a juvenile courtroom. Much credit must be given to the dignity and simplicity of the author's work. There is no striving for dramatic effect, no suggestion of sob-sister emotion. What we are following is a moral clinic, and the subject is given simple but scientific handling, beginning with the splendid work of William Harrigan as the presiding judge. Certainly no other actor of the judge's role could carry it more ably.

Elizabeth, a young girl of fifteen, is before him as a prostitute. She has been out on the streets just twice, taken there by an experienced girl neighbor in the flat building where they both live. From this home, the judge brought out, Elizabeth's father had gone to California to find work. Her mother, a shrewish creature with no understanding whatever of her daughter's problems, and with three children younger than Elizabeth to support, is also at work in a war factory from which she gets home at one o'clock in the morning. She then sleeps till noon, leaving to Elizabeth the care of the younger children and all the work of the crowded flat.

Elizabeth has no money, no leisure. She is allowed to go to school where, her mother pointed out to the judge, "all she had to do was to sit down," during school hours. The girl neighbor has told Elizabeth how she can get "pretty clothes and good times," and has taken her out on her first street excursion. Later, a woman neighbor in the building complains that Elizabeth has a middle-aged man in her room at night. She and the man are arrested, and this is how Elizabeth lands in court.

Her mother is there too, uncontrolled, hysterical and useless to the girl as always. Her father has come home from California with a belated sense of obligation to his child. The boy who loves Elizabeth, played by Marvin Forde, is staunchly standing by. His mother, who has caused Elizabeth's arrest, is there, too.

Both Elizabeth, beautifully played by Pamela Rivers, and Marvin Forde, have made a strong impression in their roles, though each is a newcomer to the New York stage. Both are future stars. Kathryn Grill, the mother, plays her repellent role so perfectly that she is intensely disliked by the audience, and Frank Tweddell handles the part of the weak father very well. Doro Merande gives us what little comedy there is in the play as a plain spinster clerk who has never been loved.

At the end of the trial the judge sends Elizabeth to a hospital first, because she needs treatment there, and then to a reform school, because there is really no other place for her. But she and her young lover have promised to wait for each other, and one has the comfortable feeling that their tragedy at least will end happily.

Those spectators and critics who yelp for action and excitement at every turn will not get it from *Pick-up Girl*. There is absolutely no "glamor" here. But they will get a deeply moving study of contemporary conditions which every one of us should recognize and make an effort to change.

ELIZABETH JORDAN

FILMS

GASLIGHT. Any theatregoer who has seen *Angel Street* during its prolonged New York run will immediately recognize the story of this melodrama. It is the same psychological thriller expanded here and there for camera purposes, but on the whole a terrifying exposition of villainy that was not spoiled for me because I had writhed through the agonies of its Broadway predecessor, and knew where each development led. Ingrid Bergman and Charles Boyer are the distraught pair around whom the plot evolves. Her mobile, expressive face helps Miss Bergman immeasurably in building up the characterization of a lovely woman whose husband is slowly but relentlessly driving her mad. And while Mr. Boyer is a despicable villain, he is a fascinatingly frightening one, with his suave manners, his hypnotic eyes and his smooth, soothing voice. Since these two carry the acting burdens of the mysterious tale from start to finish, they have ample opportunity to build up their roles, she as the young girl who returns to the dreaded scene of her aunt's murder only to find more horror and torture there, he as her fiendish spouse who cleverly constructs the torturous monster of fear by slowly inoculating her with the idea that she is insane. Scattered through the dark, sinister maze of these two lives are small but memorable delineations by Joseph Cotton as the Scotland Yard detective with a long memory, and by Dame May Whitty as the neighbor who refuses to mind her own business. Mention must be made of the background with its Victorian atmosphere, sets and costumes. These have been photographed effectively, sometimes with striking beauty. George Cukor's direction has paced the strange story slowly, as it should be, and has allowed the somber mood to penetrate everything. For those who saw the play, the impact wrought by the horror-ridden heroine may be lessened because of the necessary inclusion of shots that build up a background for the audience by taking them away from the shadowy house. However, for all adult moviegoers this is highly recommended as a fascinating, if very somber, drama against the period background of London's gaslight era. (MGM)

SONG OF THE OPEN ROAD. Charlie McCarthy, Edgar Bergen, W. C. Fields, Bonita Granville and Sammy Kaye with his orchestra are some of the well known people mixed up in this tale that brings American Youth Hostels and the efforts of youngsters to save the crops for Uncle Sam into celluloid focus. Music is scattered through these adventures of a movie starlet who runs away from the confinements of her career, joins some boys and girls who bicycle from one hostel to another and pick fruit en route. Jane Powell, a newcomer with a lovely voice and promising possibilities, handles this part. Specialty acts by the rest of the cast dot the proceedings and, though the film never rises above mediocre entertainment, it offers variety, some of which may succeed in pleasing all members of the family. (United Artists)

GAMBLER'S CHOICE. Here is a trite story about three products of New York's tenderloin, who are reunited in later years when a triangle and a tussle between the forces of good and evil result. Chester Morris is the crooked gambler, Russell Hayden the honest policeman and Nancy Kelly the night-club singer who is loved by both. Action and every expected twist pile up until the finale proves that crime does not pay, and a romantic clinch assures the happy ending. This is passable run-of-the-mill stuff that will not hurt any adult who sees it, but I certainly do not think that it will do much in the way of sending him home satisfied, either. (Paramount)

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## PARADE

### SCENE I.

A football coach runs his team out on a gridiron for skull session and practice. The coach has made a gridiron which is not the regulation one-hundred-yard-long gridiron. It is only thirty yards in length.

*Coach:* Now, men, we got to remember what our purpose is in this game we're going to play next week. Our object is to advance the ball from the one-yard line to the thirty-yard line.

*1st Player:* What about the rest of the field?

*2nd Player:* Yeah, there's a lot of territory beyond the thirty-yard line.

*Coach:* We ignore all beyond the thirty-yard line. I don't want you to worry about that territory at all. Just don't think about it. Play as though there were nothing after the thirty-yard mark.

*1st Player:* But the opposing team won't let us play that way.

*2nd Player:* We can't win the game that way.

*Coach:* Who's running this team?

*Players:* You are.

*Coach:* That's right. I am. So, we concentrate on the territory between the one- and the thirty-yard lines, and don't think at all about the rest of the field.

*1st Player:* Sounds cock-eyed to me.

*Coach:* Also, men, I don't want you to labor under any taboos or inhibitions. There's some guys have inhibitions about slugging, clipping and so forth. If you want to express yourself through clipping, for example, I want you to feel free to do so.

*3rd Player:* What about the referee, and umpire and field judge?

*Coach:* They're nothing but hangovers from tribal gods. Forget them.

*4th Player:* What if they got other ideas on the point?

*Coach:* I said I don't want any taboos. I want no inhibitions on my team. None whatever, and get that straight. You get in there and let your individuality develop.

*5th Player:* It's going to be a funny game.

*Coach:* This is something new. It's called progressive football. It gives rein to initiative. It develops personality. There's no frustration in it.

*1st Player:* I still say it won't work.

*Coach:* Also, it won't make any difference whether you are good players or not. I don't want any subs getting frustrated by bench-warming. So, get in there now and start throwing the ball around.

### SCENE II.

Modern Secular Education runs the millions of boys and girls into the schools. . . . Modern Secular Education has rigged things up to make it seem as though human life ended, so to speak, at the thirty-yard line.

*Modern Secular Education:* Now, boys and girls, we are preparing you for the Game of Life. The game starts from the cradle and ends with the grave.

*1st Student:* What about the life on the other side of the grave?

*2nd Student:* Life beyond the grave may be important, more so than this life.

*M.S.E.:* We just do not consider that question. We concentrate on the cradle-to-grave period.

*3rd Student:* But ain't that being an ostrich?

*M.S.E.:* You can't be progressive, boys and girls, if you cling to tribal taboos. We drive the inhibitions out of you. We get you expressing yourselves very freely.

*4th Student:* What about the Great Referee?

*M.S.E.:* We don't go into that question, either.

Scene I never happened. . . . Scene II is just as fantastic and incredible as Scene I. . . . And yet Scene II is actually happening.

JOHN A. TOOMEY



# CORRESPONDENCE

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## MONTGOMERY WARD

EDITOR: AMERICA, May 6, was eagerly scanned for your opinion on U. S. vs. Montgomery Ward.

I had already studied David Lawrence, the Editorial in the *U. S. News* (May 12) and Ralph Robey, *Newsweek* (May 8).

Your comment was a real let-down. It has caused me to lose faith in what you say, or ever will say.

My reasons? You simply pin all blame on Avery and let it go at that. On such a fundamental issue, it is a cheap way out.

But the reaction in the reader?

You claim to interpret the issues of the day in an honest and Catholic manner. Why then adopt such a subservient attitude to the "powers-that-be"?

Or—was the writer of that comment so limited mentally that he could not see the extent of the whole proposition?

West Union, Minn.

(REV.) HENRY RETZEK

EDITOR: We feel gratified that AMERICA in its May 13 issue took a stand in favor of our war-time machinery for the orderly adjustment of industrial conflicts.

The act of the Government in the Ward case was not an attack on property rights, but merely the temporary ousting of the managers of that property who were substituting their wilfulness for the established and accepted machinery for the settlement of labor disputes.

ASSOCIATION OF CATHOLIC TRADE UNIONISTS

ROGER K. LARKIN, *Executive Secretary*

New York, N. Y.

EDITOR: Your recent editorial comment on the controversy between Sewell Avery and the United States was both heartening and refreshing. Coming as it did when labor-haters throughout the country were sputtering their indignation in most of our newspapers, its sound good sense was doubly welcome.

ROBERT E. BURNS,

*Associate Director, Public Relations*  
*Catholic Youth Organization.*

Chicago, Ill.

## ECONOMIC LIBERALISM

EDITOR: The series of four articles on *Economic Liberalism*, by Father Masse, beginning in your April 1 issue, made up a most excellent summary on economic-ethical relationships since the Middle Ages—in fact the best that has come to my notice.

It is hoped that the series will be published in pamphlet form, as Christian teaching on economic matters has perhaps never been so badly needed as today. That we have aggravating economic, social and political problems of so dangerous a character is largely due to lack of knowledge of the historical background of the problems and lack of knowledge of the possible Christian solutions. And certainly the daily newspapers and popular magazines can't (or don't) publish really informative data.

Admittedly, there are also few Catholic periodicals where one may find vital economic problems courageously and intelligently and understandingly approached. Thank God AMERICA is an able leader in this field. One wishes that your excellent publication could reach hundreds of thousands.

JOHN H. SHEEHAN,

*Head, Department of Economics*

Notre Dame, Indiana

*Notre Dame University.*

## FOOD FOR THE CHILDREN

EDITOR: "A whole generation of children in the Nazi countries of Europe is perishing or being made permanently sub-normal in mind and body"—thus reads a recent news report corroborating the facts you had already given us.

Former President Hoover, the Red Cross and other responsible parties have assured us that the unfortunates can be fed without giving aid to the Germans, as is being done already in the case of Greece. The Senate and House have approved the idea and it is now only necessary to convince the Administration that they must get the consent of the British government—which alone has opposed—and let the food ships sail.

When the Japanese invaded Shanghai, they refused every appeal of diplomats to declare a neutral zone for refugees; but Father Jaquinot, the white-bearded, one-armed missionary, wrung this concession from them, supervised the "Jaquinot Zone" and was officially credited with saving upwards of half a million lives. When he was here, speaking for the Red Cross, I said to him: "You had no authority, what could you do to get the Japs' consent?" He laughed and replied: "Oh, you simply refuse to take 'No' for an answer." I presume he told the Commanders: "Here I am in your way, you will have to shoot me or say 'Yes.'"

In this present matter of food for the starving, I propose to your readers that our motto should be: "We refuse to take 'No' for an answer," and in that spirit write to ask the President and the State Department to join us in this determination. Those most interested in the work assure us that the great need now is letters to the President and the Department of State.

New York, N. Y.

E. J. H.

## FRANS ON FAMILY

EDITOR: I hope we will have much more of Frederic Frans in the future. It would be a grand thing if Bishops would inaugurate a series of pulpit talks on the family by parish priests, or, in accordance with the Encyclical, instructions on how to bring up children. Something should be done on a broad scale. We can see the evil effects of the war on the family even in our best parochial schools. Too many of our parents seem to think that they can leave the whole training of their children to the schools.

Address withheld.

C. M.

## PROTEST

EDITOR: A few days ago I had occasion to read the concluding part of Father Bonn's brilliant essay *Things That Do Not Matter*. One of his last paragraphs I find very disturbing. He sneers at people who say the Stations, calling them "Station-duckers." That is a new expression to me and most offensive.

How can he say that a person who says the Stations—a Station-ducker—"has his Faith locked securely within his heart?" On the contrary, I always think that such a person is making a profession of Faith. I dislike seeing a priest line up with those who scoff at the people who practise any devotion, public or private. Father Bonn needs a blue pencil.

New York, N. Y.

M. B. D.

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All of it, of course, they understood only vaguely as yet. More clearly they understood that He was leaving them, and His leaving made them sad. In a way His parting words deepened their sadness. He was leaving them to carry on His work, and they must have felt so miserably unprepared. "You shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth," he told them (Acts 1: 1-11). "Go into the whole world and preach the Gospel to every creature" (Mark 16: 14-20).

Beyond all doubt, it was a thrilling prospect, this of carrying Christ's work to the ends of the world, but a frightening one, too, almost an impossible one. It would be a work of many miracles: "In my name they shall cast out devils; they shall speak in new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall get well."

The Apostles thrilled to the miracles, but they must have grown afraid of the suffering that was promised at the same time. "They will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God" (John 15:26—16:4). This hardly seems to be the same Christ talking who once defended them for not fasting. True enough, even then He had told them that the day would come when they would have to suffer great things for His sake. But then, the day seemed so far away. Now the day had come: "Why stand you here looking up into heaven?" Now is the time for work, the time for suffering. Lonely without Christ, they walked back from the Mount of the Ascension, eagerly afraid of the task before them, fearfully confident; like a priest before his first Mass, his first confession, his first sermon; like a bride and groom at the altar on the wedding day; like a soldier going into his first battle; like a young wife facing her first childbirth.

Yet, they did their job! They received the Holy Spirit to guide, instruct and encourage them. Day by day they renewed the Holy Sacrifice in "memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ." Day by day they partook of His Body and Blood, and in the strength of that food they found grace to be witnesses to Him. Their living gave testimony to Him. They traveled to places they had not known existed. They spoke with a power they had not known they possessed. They found in themselves, till the very day they died for Him, a courage, a strength, a joy in hard things that on this day they could scarcely imagine.

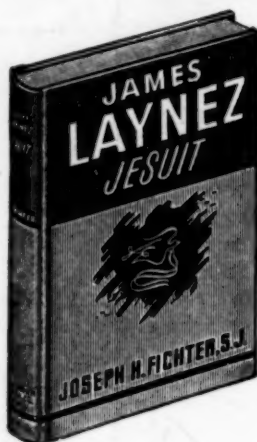
Now, they are with Him in heaven, and many millions who followed them. Today we carry on. We are the witnesses to Christ, we the miracle-workers, we the carriers of the Cross, we the offerers of the Holy Sacrifice, we the apostles, we the Christ-bearers to the end of the world. Afraid? Why?

J. P. D.





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